The Outlook

Vol. 74 August 22, 1903 No. 17

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila Samoa, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

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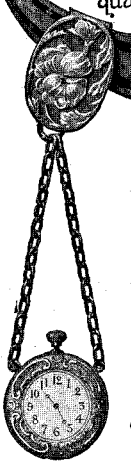

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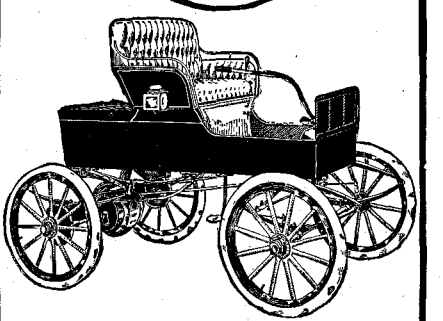

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The Outlook

Published Weekly

Vol. 74 August 22, 1903 No. 17

The Negro Issue in Mississippi Primaries

The final reports from the Democratic primaries in Mississippi show that Major Vardaman, the race-hatred candidate for Governor, received only a small plurality of the whole vote, and that Judge Critz and Senator Noel, the two candidates who stood for the honorable treatment of the politically helpless race, had the support of a decided majority of the people. The exact vote was: Vardaman, 39,000; Critz, 34,000; and Noel, 22,000. The early reports of Major Vardaman's election were due to his majorities in the cities. The rural districts went strongly against him. The issue was a simple one between justice and injustice. It is not often that a political issue is so simplified. There are two candidates for Governor now before the Democratic voters of the State, to be voted on at the primaries on August 27. Major Vardaman stands for the policy of dividing the school accommodations between the white and the black races in proportion to the taxes paid by each race. Inasmuch as the whites pay very much the larger share of the taxes, this means that the negroes of the State will be practically shut out from receiving public education. Such a division of taxes not only is a violation of the fundamental principle of the American public-school system, according to which the children of the poor are entitled to the same treatment as the children of the rich, but also will result, if adopted, in creating a great ignorant caste. A Mississippi Democratic State Senator, the Hon. B. H. Wells, has stated the case very clearly: "That man or professed statesman who comes before you with a message which is calculated or intended to fan into flames the slumbering fires of race prejudice and race hatred is, whether he knows it or not, an enemy to this people, and an enemy to the prosperity and the welfare of the State of Mississippi." Major Vardaman in his campaign has indulged in unquotable vulgarities. His opponent, Judge Critz, the "conservative" candidate, is the one who stands really for enlightened progress. It is almost impossible to believe that such a man as Vardaman and such a policy as he represents can receive a majority of the votes. Indeed, Senator Noel has announced his purpose, in accordance with his principles, to vote for Judge Critz; and if the majority of his supporters do the same, as it is natural to expect, Judge Critz will be elected. On August 6 Senator Money was chosen at the primaries for the Federal Senate over Governor Longino. In this case the reactionary party won. Success at the Democratic primaries in Mississippi is equivalent to election.

❀

Comments on the President's Letter

The vigorous letter addressed by President Roosevelt to Governor Durbin, of Indiana, expressing his appreciation of the Governor's courageous action in defiance of the mob spirit, and stating his views on the nature and cause of lynching, has called forth very wide comment. To many people it may occasion surprise to learn that approval and criticism have apparently been only slightly affected by sectional lines. In the main the press North and South has been emphatic in approval. Whatever criticism there has been worth any attention is directed to some subordinate statement or phrase, or is concerned with the practicability of dealing with the question. Some of the strongest expressions of accord have appeared in Southern papers. Thus, the Atlanta "Constitution" says that the letter "is filled with common truths of ethics and good government that no right-minded citizen will contest," and the Birmingham

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"Age-Herald" declares that "there is not a line in it that will not commend itself to every friend of law and order," and that it has given lynching a "salutary and wholesome shaking." Of course some of the papers which acknowledge that lynching, or, as one of them calls it, "popular justice," is an evil, shake their heads over the evil and moan that it will not cease as long as the two races live side by side; but this is not criticism of the letter, it is a weakly pessimistic philosophy. On the whole, it seems unquestionable that public opinion is aroused against mob violence as it has not been before. That this is not due to increase in the number of lynchings is asserted by the New York "Commercial Advertiser," which cites statistics (which we learn were collected by the Chicago "Tribune") to show that lynching has pretty steadily diminished from 241 cases in 1892 to 96 last year, and a little over 50 for the seven months of this year. We agree with the "Commercial Advertiser" in believing that the present horror expressed at the lawlessness and cruelty of mobs is due to a growth in "the moral sense of the land."

❀

The Chautauqua Conference on the Mob Spirit

That public opinion is aroused on the subject of lynching is shown not only by newspaper comment, but specifically by the conference on the mob spirit in America which was held last week at the Chautauqua Assembly. On this occasion both sides were heard. The principal speech made in defense of lynching was delivered by Mr. John Temple Graves, of Georgia. His argument was based on the proposition that the evil consisted not in the lynching but in the lawlessness of the lynching. "The mob," he declared, "stands to-day as the most potential bulwark between the women of the South and such a carnival of crime as would infuriate the world and precipitate the annihilation of the negro race." His cure, then, was to legalize the mob! He argued, too, for the separation of the races. That his view was not, as it has been called, "the" Southern view is manifest enough not only from Southern comments on the President's letter but from criticisms in the Southern press of Mr. Graves's address itself. Two clergymen, one from Pennsylvania and one from Rochester, New York, reiterated in other forms Mr. Graves's argument. On the other side the most notable speeches were made by the Rev. Dean Richmond Babbitt, of Brooklyn, and Judge Lore, Chief Justice of the Delaware Supreme Court. Dr. Babbitt emphasized the need for courage on the part of the officers of the law, and especially those who guarded prisoners. Judge Lore emphasized the need of temperateness and calmness in the courts of law in trying criminals. Judge Woodward, of the New York Supreme Court Bench, on Saturday showed, in a speech of great ability, the fact that concessions to the mob mean abandonment of popular government by law. Arguments for lynching are really arguments for revolution, if not for anarchy. The discussion at Chautauqua has done good service in making that clear.

❀

Justice Brewer on Cures for Lynching

Mere protests against lynching are, however, ineffectual. Justice Brewer, of the United States Supreme Court, in an article in the current issue of "Leslie's Weekly," has gone further and has advocated positive action to deprive lynching of its excuse. He points out the radical difference between two kinds of lynching: that, on the one hand, which existed on the frontier when society was in a crude condition and government not fully established, and that, on the other, which temporarily flames out in a civilized community. The former was a revolution for the re-establishment of order; the latter is an ebullition of anarchy, and creates an epidemic of crime. It is this sort of lynching, aroused by impatience at the lagging of legal methods, that needs to be dealt with now. Justice Brewer commends two changes in the law. One is the abolition of appeal in criminal cases. He cites legal experience as a justification:

> For nearly a hundred years there was no appeal from the judgment of conviction of criminal cases in our Federal courts, and no review, except in a few cases in which, two judges sitting, a difference of opinion on a question of law was certified to the Supreme Court. In England the rule has been that there was no appeal in criminal cases, although a question of doubt might be reserved by the

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presiding judge for the consideration of his brethren. The Hon. E. J. Phelps, who was Minister to England during Mr. Cleveland's first administration, once told me that while he was there only two cases were so reserved. Does any one doubt that justice was fully administered by the English courts?

As against the ancient maxim, "It is better that ninety-nine guilty men escape than that one innocent man be punished," he would put, in view of the publicity of modern trials with all their safeguards for prisoners, President Grant's dictum, "Let no guilty man escape." The other change he recommends is to direct "the presiding judge of the proper court, when such an atrocious crime has been committed as those giving rise to lynchings, to immediately convene that court and put the accused at once on trial." There is great significance in such suggestions coming from a Justice of the United States Supreme Court. Both these changes The Outlook has already advocated.

❀

The Panama Treaty Rejected

On Monday of this week news reached this country that the Colombian Senate had rejected the Panama Canal treaty. The Senate having rejected the treaty, it cannot in its present form again come before that body except by the Senate's own vote. Señor Marroquin, President of the Colombian Republic, however, can send the treaty, slightly amended, to the Senate and reopen the Canal debate. It is believed by many that he may adopt some such procedure. Amendment of the treaty, however, may defeat final ratification, inasmuch as the treaty would have to be returned to the United States Senate, which is disinclined towards any amendment. While the despatch does not state the cause or causes of the treaty's rejection, it is believed that the question of integrity of territory had much to do with it. As the consummation of a treaty with Colombia is a condition precedent to canal construction, it might be supposed that the first failure to ratify a treaty would mean failure to build a canal by the Panama route. In case Colombia continues obdurate, however, it is possible that the State of Panama, naturally favoring the canal, might secede from the United States of Colombia and form a new republic. Our recognition of the republic would probably give it political standing with the rest of the world, and a treaty with it would be quickly ratified. Some of our newspapers are already suggesting more radical steps which President Roosevelt might take; it is hardly necessary to add that for these he has no warrant of law, even if he were inclined to take them. What Congress has empowered him to do is this: Failing to obtain the rights to the construction of a Panama canal, by the terms of the Spooner Act he is directed to make the necessary treaties with Nicaragua and Costa Rica on terms which he may consider reasonable, and then "he shall, through the Isthmian Canal Commission, cause to be constructed a ship canal and waterway from a point on the Caribbean Sea near Greytown by way of Lake Nicaragua to a point near Brito on the Pacific Ocean." The President is fully authorized to make these negotiations without referring the failure of the Panama scheme to Congress.

❀

The Alaskan Difficulty

The approaching meeting in London between Messrs. Root, Lodge, and Turner on the one side, with three British Commissioners representing Canada on the other, again calls attention to the interesting question which is before them for adjudication, not arbitration. After the organization of British Columbia in 1871, the Canadian Government requested that the boundary line between Alaska and Canada should be adjusted, but it was not until 1898 that the British Government acted in the matter. Thus, for more than seventy years (through the Russian occupancy of Russian America and the American occupancy of Alaska), the British Empire made no formal protest against Alaskan boundaries as marked on maps, official and otherwise. In view of such history, the Canadian claim, countenanced in 1898 by the British Government, seems curious—that the Alaskan eastern boundary should run from Prince of Wales Island at 54° 40′ along the mountains nearest the shore and across all the indentations of the sea up to Mount St. Elias. The grant of such a claim would contravene the phrase from the official language (French), "parallèle aux

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sinuosités de la côte," found in the Russo-British Treaty of 1825. The correspondence leading up to this Treaty shows indubitably that its purpose was (1) to give to Russia a continuous strip of territory on the American mainland around all sea-indentations, and (2) to make this territory ten marine leagues wide unless there should exist inside that limit a chain of mountains which could constitute a watershed. The country is still largely unexplored, but we now know that a natural watershed exists on the summits of the White and Chilkoot Passes. These are less than ten marine leagues from the coast. Under a *modus vivendi* with the Canadian Government, our own boundary has thus been brought nearly to the coast line at these points, and if such a watershed exist elsewhere, the boundary line should be changed accordingly. This granted, the general claim that the boundary should follow, not the actual indentations, as provided for in the Treaty, but the general trend of the coast, rests on insufficient basis, as is seen even from Canadian and British sources. For instance, in the British Admiralty Chart No. 787, corrected to 1901, the American frontier is marked as giving a continuous strip of territory, cutting off Canada from all contact with any of the indentations which jut into the continent between Portland Channel and Mount St. Elias. Furthermore, by actual occupancy and usage the United States has acquired by prescription a confirmation to its title.

❀

The Joint High Commission

The main cause of the suspension of the Anglo-American Joint High Commission in 1898, however, was on account of inability to agree as to the meaning of the language of the Russo-British Treaty. In considering the "coast" (côte) referred to in that Treaty, and also in the Russo-American Treaty of 1867, the American Commissioners understood the coast of the continent to be intended. To this the British Commissioners replied that, while it was probably intended that the line should be drawn upon the continent, the language used was open to misconception. In addition, they objected to the American claim that all towns or settlements on tide-water, settled under the authority of the United States, should remain within American territory; they declared that this marked a departure from the rules which governed the Venezuela boundary question. The American Commissioners declared that the Alaskan and Venezuelan disputes were not analogous; indeed, they challenged their British colleagues to cite any instance where such a subject as the Alaskan dispute had been submitted to arbitration. The American representatives did offer, however, to submit the dispute to adjudication—that is, to the decision of six judges, three from each country. This the British Commissioners rejected, and the High Commission adjourned, referring the boundary question to the two Governments for further negotiation. The British Government finally agreed to adjudication, and we trust that the present labors of the American and British Commissioners in London will dispose, once and for all, of this irritating question.

❀

The Macedonian Insurrection

Last week the Turkish Imperial troops reoccupied the town of Krushevo, which had been seized by the insurgents the week before. It is stated that the Christian inhabitants in the neighborhood were massacred by the Turks. At Monastir, where the Russian Consul was murdered week before last, terror reigns; Russia has now despatched a squadron to Turkish waters, to emphasize her intention of exacting complete compliance with her demands as to immediate satisfaction for the murder. The insurrection has spread not only over what is popularly known as Macedonia, but also eastward toward Adrianople. The insurgents operate in bands numbering about a hundred men each; wherever possible they avoid open encounters with the Turkish troops, but are burning crops and villages, seeking by these savage means to terrorize the inhabitants into joining them in revolt. The destruction of telegraph lines and railway bridges by the revolutionists has now become extensive. Across the border, in Bulgaria, the most dangerous factor in the situation is the country's economic depression. The influx of thousands of Macedonians anxious for employment has disorganized the labor market and be-

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come a source of great discontent. Furthermore, the Bulgarian merchants are no longer able to obtain credit abroad, and are forced to pay cash. Thus, in addition to ethnological and political sympathy, there is now the factor of industrial and commercial panic to give additional point to the declaration of many Bulgarians that the present condition of affairs in their country is no longer endurable. Even war, they say, whatever might be the result, would be preferable, as it would at least be followed by some period of rest.

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The Macedonian Committee

The Macedonian Committee at Sofia, the Bulgarian capital, formally appealed last week to the representatives of the various Powers there, declaring that systematic persecution by the Turks has compelled the Christians in Macedonia and in the vilayet (State) of Adrianople to institute a general rising. The Committee complains that it has exhausted all pacific means for securing the intervention of Europe to enforce the provisions of the Berlin Treaty. The sporadic efforts of the Powers to secure reforms have failed—"they have resulted merely in a recrudescence of Turkish fanaticism and governmental oppression." The insurgents declare that revolution is now their only hope, and that they propose to continue the fight until the object of their uprising has been attained. The statement of this object has an ironical sound, when one considers that the European Powers pledged this very reform to the Macedonians by the Treaty of Berlin in 1878. "It is evident," says the Committee, "that reform measures, to be efficacious, must include the appointment of a Christian Governor-General of Macedonia." The insurgents now add that this official should be one who has never held office under the Sultan's Government and who must be independent of it in the exercise of his functions. In its turn, on Sunday of this week, the Bulgarian Government presented a memorandum to the Powers, setting forth at great length the conditions in Macedonia during the past three months (or since the Turkish Government undertook to inaugurate the reforms imposed on it by Russia and Austria). The statement shows in detail that the Sultan has failed to observe his promises; instead he has enacted sterner measures of repression and has sought "every possible pretext to persecute, terrorize, and ruin the inhabitants" of Macedonia. This memorandum is the most terrible indictment of the Turkish Government yet made. We trust that it may have its due effect upon the Powers. Under treaty they are responsible for good order in Macedonia.

❀

The Lesson of the Paris Disaster

The loss on Monday of last week of nearly a hundred lives by burning and suffocation in the Paris transit tunnel, and the heartrending accounts of the helplessness of all attempts to aid those who were suffering so terribly, at once raise the question whether all possible safeguards against such a horrible disaster are being taken in the projected New York tunnel. When a similar but less extensive calamity took place nearly two years ago in Liverpool, Mr. George Westinghouse, the expert electrician and constructor, pointed out that there was special danger of conflagration in electric tunnels, that cars should be made indestructible by fire, and that in every plan for electric transit the question of possible danger from the motor power should have prime importance. In Paris this had not been done. The same electric circuit furnished the power and lighted the tunnel—a frightful error, for most of the victims were lost when groping through a dark tunnel or when blocked in a panic-stricken mass in an unlighted curve, while most of the trainmen, who knew the tunnel by heart, escaped. It is said that the motorman disobeyed orders in not disconnecting his motor at once when it became short-circuited, but so deadly a danger ought not to be left within the control of a motorman; undoubtedly a mechanical contrivance could make it impossible to proceed with an electric engine in such a condition. It is reassuring to be told as to the New York underground roads that the cars are to be of fireproof construction, that the lighting is to be done by entirely separate plant and circuit, that in ventilation and size of stations our roads are to be superior to those of Paris, and that protection against broken circuits is to be provided. It is fairly well established

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that both the Liverpool and the Paris disasters were partly due to faulty and now already antiquated appliances, and the assurances of the managers of the American projected tunnels are of weight. It should be added, however, that the New York State Railway Board should make rigid inspection of all the apparatus and plant and insist upon a large margin of safety. The Berlin authorities have just made an inspection of Berlin's new electric road, which is partly underground, and their certification of its safety means something. If the New York tunnels are to be popular and useful, they should have the indorsement as to safety not only of their builders and managers but of scientific experts who represent the people.

❀

The Russian Labor Revolt

Were it not for the overshadowing interest of the uprising against race oppression in Macedonia, the eyes of Europe would now be turned toward the uprising against class oppression in southern Russia. Reliable news is difficult to obtain, but, according to the Russian correspondents of the London "Times," "Mail," and "Standard," the labor movement has for the first time taken a serious hold on industrial Russia, and the industrial discontent is so vitally united with political discontent—giving strength to it and receiving strength from it—that the Russian authorities feel that political revolution will be hastened if the strikers are successful. This, according to the English correspondents, is the explanation of the shooting down of large numbers of strikers by the Russian soldiers during the past few weeks. The Cossacks, it is charged, fire into crowds of workmen upon little provocation, and themselves take the places of the strikers on the railways and in the factories when willing hands cannot be found. The censored Russian despatches deny the charges of terrorism, and claim that the troops have only fired into mobs which were themselves terrorizing the communities about them. Without doubt the Russian defense contains a large measure of truth. In Russia, as in Macedonia, those in revolt have been subjected to brutalizing conditions for generations, and it would be strange if they were not guilty of outrages requiring stern treatment from the soldiery. Nevertheless, in Russia as in Macedonia the struggle for better conditions awakens the sympathy of liberty-loving people all over the world.

❀

Mr. Carnegie's Gift to his Native Town

Mr. Andrew Carnegie's gift of two million five hundred thousand dollars and a park to his native town of Dunfermline in Scotland is a decided departure from the benefactions with which his name has generally been associated. Instead of establishing a library, he has undertaken the experiment of founding an institution to serve the entire social life of the people of the place. To quote his own words, the object is "to attempt to introduce into the monotonous lives of the toiling masses of Dunfermline more of sweetness and light, to give them, especially the young, some charm, some elevating conditions of life which their residence elsewhere would have denied, so that a child in his native town will feel, however far he may have roamed, that, simply by virtue of being such, his life has been made better and happier." Whether it be in a village, a provincial town, or a great city, the last thing to be ministered to is the wholesome desire for social enjoyment. It is this lack of healthful social centers which gives power to degraded pleasure resorts and is the cause of much that is barren and dreary in country and city alike. We believe that Mr. Carnegie has in this gift made one of his greatest benefactions. He has shown great wisdom, too, in not only permitting but specifically instructing the trustees of the fund to try experiments, to be willing to make mistakes in attempting to discover just what will be most effective in accomplishing the object, and to be free in the administration of the trust so long as they keep in mind the wants of the people and the possibilities for their improvement and uplifting. There are thousands of communities in this country that need such a wholesome social center as this more than they need anything else.

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A West Indian Hurricane

Not merely the sympathy of people in this country but their generosity should be appealed to by the destruction caused in Jamaica by the hurricane which swept over that beautiful island early last week.

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A despatch from Kingston states that the destitution in the stricken districts is appalling, that thousands of persons are homeless, and that at a meeting held with the Governor's approval an appeal was made to the people of the United States for foodstuffs, lumber, and money. The southeastern portion of the island suffered most severely, and although the loss of life was comparatively small, the loss of property is many millions of dollars in value, and the immediate suffering inflicted on the people is incalculable. The same hurricane or cyclone also did serious damage in the island of Martinique and some on the southern coast of Cuba, and then appears to have dissipated itself in the Gulf of Mexico. It was a typical four days' tropical cyclone, such as often occurs in the Caribbean Sea at this time of year, and it is only because the island of Jamaica was so unfortunate as to lie exactly in the course of the storm when it was at its utmost violence that this cyclone is to be distinguished from many others which in August or September sweep this portion of the ocean.

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Prussia's Anti-Disfigurement Law

The Prussian law recognizing without qualification the right of the State to prohibit disfiguring advertisements on private property, a right touched upon incidentally by The Outlook in a recent editorial on "Civic Æsthetics," is discussed at length in the latest issue of "A Beautiful World." This publication, as will be recalled, is the official journal of Scapa, the English society which for ten years has waged vigorous war against such advertising appropriation of the common inheritance in undefaced scenery. The object of the Prussian law, as stated in the preamble, is to "prevent the disfigurement of places remarkable for their natural beauty." It authorizes the "police authorities," meaning local elective bodies having some functions resembling those of the county or road commissioners of some of our States, "to prohibit outside of towns such advertising boards or notices or pictorial devices as disfigure the landscape," thus extending a similar prohibition in urban districts provided for in previous legislation. The law owes its origin to agitation in the Rhine country after the attempt by a district council to prohibit disfiguring advertisements was thwarted by an adverse decision, the Supreme Court sustaining on appeal the claim that there was no legislative authority for such prohibition. The Government, in response to a generally expressed desire, then introduced in the Landtag a bill to remedy this defect. The committee charged with its preliminary examination carefully considered all the equities involved. It was urged, to quote the report, that "where a small landowner, who has won a scanty yield from his stony fields, is enabled to get an additional rent in excess of the annual yield of the land by permitting the erection of a huge advertising board," he is entitled to compensation for its removal. Reply was made that "employment of the surface of the land for a purpose so far removed from its common and ordinary use" does not constitute a proper case for compensation. It was proposed "to do no more than to extend accepted legal principles"—for example, "large restrictions placed on the use of landed property, in the form especially of building regulations," dating back to 1850—"so as to bring within the scope of public regulation both the protection of the æsthetic taste and the preservation of landscape beauties." This view was accepted by all but one of the fourteen members of the committee, and the bill substantially as reported passed both Houses with apparently little, if any, opposition. As "A Beautiful World" says of the law, it is "elastic," giving a remedy where there is a grievance, but not interfering with advertising generally; it is not "arbitrary," since it makes no distinction between different classes of advertisements, "disfiguring effect being the sole criterion;" it is based on the right view of public policy, recognizing legally the equitable interest of all who love the beautiful in nature. The example set by Prussia has been followed by the Hessian Legislature, which has included similar provisions in a statute for the protection of public monuments.

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The Work of Scapa

This issue of "A Beautiful World," the first in three years, reviews at length what has been done by Scapa in the ten years of its existence. Of matters of

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general interest in this record, not previously noted in The Outlook, these may be mentioned: The application to Parliament for special powers to regulate exposed advertising (similar to the powers granted to Edinburgh and Dover) by some twenty corporations and district councils; the promise of the Government to make official inquiry into the practice of other countries regarding the taxation of exposed advertising and its regulation; the passage of an act enabling local bodies to levy rates on spaces and premises used for advertising display, a power effectively invoked in some localities to diminish the volume of such advertising; a conference between representatives of Scapa and a committee of bill-posting interests to reach, if possible, some friendly agreement as to regulation—an incident, though the conference failed of immediate result, which illustrates the new place accorded Scapa as representing, not a fad, but a practical reform; the founding of "John Evelyn Clubs" as educative centers "for the defense and promotion of picturesque amenities, and for developing and fostering the taste for nature and for grace in the aspect of every-day scenes." "A Beautiful World" also devotes large space to the report of a commission appointed by the Grand Council of the Canton of Vaud, Switzerland, and referred to the Council of State, demanding the protection of "our dearest national inheritance, the beauty of our country," from advertising disfigurement. In this connection it is interesting to note a quite general protest against the construction of mountain railroads in the Alps, and especially against the railroad now slowly creeping up the Jungfrau. The London "Graphic" comments: "The Wengern Alp, once sacred to the beautiful blue gentian, is speckled with the shells of hard-boiled eggs, rows of ladies read penny society papers at the edge of the Eiger glacier, and at the Sheideck a gramophone has taken the place of the 'Ranz des Vaches.'"

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The London Religious Census

The religious census of London compiled by the London "Daily News" has just been completed, and its statistics are worthy of attention. The census was taken by six hundred men, and involved the work of six months. No enumeration was taken on such special Sundays as Christmas, Easter, or Whitsunday, when the churches would be likely to be crowded. According to the report, the ratio of church-goers is about one in 4.45, but as about a third of them are popularly known as "twicers," or those who attend a place of worship twice a Sunday, the total number of attendants must be reduced by so much. Hence the ratio becomes one in 5.25, or sixteen per cent. of the population. As to proportions between the churches, the Established Church of England heads the list, followed very closely by the Nonconformists, and a long way off by the Roman Catholics. Of the Nonconformist bodies, the largest are the Baptist and Congregational, each of which contributes more than a quarter of the total, while the Methodists and Presbyterians together contribute more than another fourth. The Methodist Church and the Established Church are the only two communions represented in every borough. In connection with this census the "Daily News" prints some interesting conclusions from the superintendent of the enumerators, who believes the principal lesson of his work to be that the power of preaching is undiminished. "Wherever there is the right man in the pulpit, there are few, if any, empty pews. It is not necessary that the right man be a genius, or anything approaching a genius. He may be in many particulars an 'extraordinarily ordinary' man so long as he possesses strong convictions, keen sympathies, and a magnetic personality." Secondly, if the so-called working classes and the classes below the working classes are to be brought inside a place of worship, future buildings must be the antithesis of what they are at present; especially must pews, with their attendant rents and proprietary rights, be abolished. But even where men and methods are alike admirable, many people, either from hostility or apathy, remain untouched. In order to reach these there must be more open-air preaching. Finally, the superintendent sensibly says, the Gospel preached must cover the whole of a man's life.

If the revival of the eighteenth century was due to the rediscovery of the worth of an individual soul and its personal responsibility, the revival of the twentieth century will be due to the discovery of the worth of the whole

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man and the responsibility of the community. Our forefathers were content with the heaven after death; we demand a heaven here. They regarded themselves as pilgrims with no continuing city, "mere desert-land sojourners;" we are determined that this metropolis shall become the City of God.

While other causes may contribute to the apathy or hostility of nearly five-sixths of London's population as regards church-going, the deductions just mentioned are among the most important to be considered. It is hardly necessary to state that they apply to New York City and to other large communities as well as to the greatest city in the world.

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Free Transportation for Tramps

While our frontier courts no longer return the verdict "Not guilty if you leave the State," many of our charitable societies continue to return the verdict "Worthy of aid if you leave the town." Tramping in America has been practically subsidized by the readiness of local boards to get rid of tramps by paying their railroad fares to the point where work is said to be awaiting them, or at least to the next station along the route. Like all mean ways of helping ourselves at the expense of our neighbors, this one has reacted upon those using it. Cities that have been made the dumping-grounds for the tramps visiting their neighbors have retaliated upon their neighbors, and in the end every city has had more tramps than if tramping had never been subsidized, and the whole cost of transporting tramps from one city to another has been added to the burdens of the cities concerned. Last year the National Conference of Charities and Correction took hold of the abuse, and appointed a committee, with Charles F. Weller, of Washington, as chairman, to formulate a plan by which the evil could be remedied. This committee sensibly utilized a plan which the National Conference of Jewish Charities has already used successfully for two years, and, after wide correspondence with competent advisers, has amended it as conditions seemed to require, and now submitted it to the charitable bureaus of the country, public and private, for adoption. It becomes binding upon the signers when adopted by the officers of one hundred such bureaus. It provides that the signers shall not forward applicants for charity to other cities without first consulting the charity bureaus in those cities, and learning that the applicant's condition promises to be materially improved by transporting him, or that he has a legal residence in the place to which he desires to be sent. The signers further agree not to furnish any transportation to applicants unless they furnish through transportation either to the place where the applicant rightfully asks to be sent or to the place where his charitable transportation originated. In no case is the applicant to be "passed along" to another community which has no adequate responsibility for him. The committee has prepared an admirable telegraphic code by which all ordinary questions can be asked and answered in a few words. The plan is so well matured and the need for its adoption so evident that it ought to be adopted by acclamation by the charity bureaus of the country.

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Forestry and Railways

The Bureau of Forestry in the Department of Agriculture has been accomplishing an amount of practical good which has not received the public attention to which it is entitled. One of the most important things accomplished by the Bureau is giving advice to individuals, associations, and communities concerning the various departments of forestry. An interesting application recently came to the Bureau from certain railways concerning the problem of securing new ties, a problem yearly becoming more difficult of solution as the long-leafed pine lumber grows scarcer. Yet over a hundred million ties must be used annually merely to replace those no longer serviceable, without counting those necessary for new construction. The reply of the Bureau of Forestry was that cheaper woods than long-leafed pine should be used—for instance, beech, birch, and maple. To the complaint that these timbers rot quickly the Bureau showed that the Chemin de Fer de l'Est in France has succeeded in making beech ties last over thirty years by simply impregnating them with tar oil. But the advice from the Bureau did not stop at this point; it suggested that railways should themselves

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engage in practical forestry by acquiring large tracts of land suitable for timber; they would thus be assured of a steady supply of ties. Following this advice, the New York Central, Erie, Pennsylvania, and Baltimore and Ohio roads are studying the woodlands along their routes with a view to determining where timber-farming may be carried on most advantageously. Of course the system advocated by the Bureau is that which exists in Germany and Switzerland, namely, the cutting only of those trees which will afford a maximum of the kind of timber required, the small trees developing in their turn, and the cut-over land being gradually reforested by the planting of new trees. In those countries, for every tree cut a new one must be planted. From the standpoint of National wealth, no economic problem before the American people is at once so important or so interesting just now as is that of forestry. The work of the Bureau at Washington can hardly be commended too highly. It has brought the question before the people in such a way as to appeal both to the head and to the pocketbook—in other words, to theory and practice.

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A School of Journalism Columbia University is to have a School of Journalism, related to the general educational work of the University precisely as is its school of law or of medicine. This is absolutely a new thing in the field of education; there have been courses of lectures on journalism in colleges, and private institutions have taught or attempted to teach the art, but the systematic training for newspaper work in a fully equipped institution established solely for that purpose is a novel undertaking, and may be regarded as one of the most interesting educational experiments of our time. The founder of the school is Mr. Joseph Pulitzer, of the New York "World;" and his generous gift of $2,000,000 will certainly put the school on a sound financial basis and make it practicable to form and carry out thorough and extensive plans. The sum of $500,000 is to go for the building, to be erected at once; the rest will endow adequately the professorships; the course is to be two years; it is hoped that the school will be ready for work in about a year's time. In addition to the oversight and direction from Columbia University which the School of Journalism will have in common with other organic branches of Columbia, its management will be under the counsel of an advisory board to be appointed by the donor. Mr. Pulitzer has already obtained the consent to serve on this board of President Butler, of Columbia, the Hon. John Hay, Mr. Whitelaw Reid, the Hon. Andrew D. White, Mr. Victor F. Lawson, Mr. St. Clair McKelway, and General Charles H. Taylor, of Boston, while President Eliot, of Harvard, although unable to serve on the board, has expressed his willingness to give the institution suggestions and advice and has approved the general plan. The personnel of the advisory board, so far as announced, must give the public confidence that the school will be carried on in a dignified and intelligent manner; it is constituted, as will be noticed, almost equally of experienced newspaper editors and of men recognized as of a foremost rank in public life and statesmanship. President Butler's announcement of the munificent endowment points out that a new academic field is entered upon and that the donor's aim, long in contemplation, is to provide an opportunity to secure in a great university both theoretical and practical training for journalism, or, in Mr. Pulitzer's phrase, to found courses of study that will for this profession be equivalent to what other professional schools supply for other professions. President Eliot has submitted an excellent tentative outline for the course of study; its main divisions include newspaper administration, newspaper manufacture, the law of journalism, the ethics of journalism, the history of journalism, and the literary form of newspapers; while history, political science, and English will be taught with special reference to the practical work of the press. It is often said that a good newspaper man cannot be made by teaching, but it is equally true that a lawyer or a doctor cannot be made solely by teaching; in every profession a period of apprenticeship in actual work must follow the study of theory. It is not to be doubted that of two men entering upon newspaper work, one who has had the

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advantage of such a course as Dr. Eliot has outlined would have a great superiority over one of equal ability who depended solely on his native cleverness and adaptability. That the Columbia School of Journalism will in time have a perceptible influence on the press of the country as regards dignity, breadth of view, and thoroughness of method can hardly be doubted.

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The Making of Americans

In the discussion aroused by the attempt of the United States to control and educate dependent peoples in distant islands the fact has generally been overlooked that there is an undertaking of the same nature in controlling and educating the mass of immigrants that pour into the States themselves. To say, as we are saying or ought to say, to Italians or Hungarians or Russian Jews who are here in America, You shall not be admitted to the privileges of citizenship until you give evidence of your fitness to meet its obligations, and in the meantime you shall not govern yourselves, we shall govern you, is to set ourselves a problem no less complicated and difficult of solution, but no less inevitable, than that which we have set for ourselves in the Philippines or Porto Rico. Indeed, the situation in those islands is in many respects less serious than that which exists within the United States itself. There the dependent people are isolated, here they are mingling with the citizens of the Nation. There the disturbance that is bound to occur in the process of control and education extends only indirectly to the Nation at large; here every disturbance affects very directly and appreciably the whole American population. The gradations are easy from ignorance and violence in a horde of un-Americanized aliens to political corruption throughout the whole political body; and political corruption means the decay of republican institutions. The Outlook has faith enough in the American form of government to believe that it is capable of solving the problem involved not only in the extension of territory, but also in the increase of immigration. The problem, however, will not solve itself.

There are two factors in this problem. They may be stated in two questions: (1) What shall the Nation do to regulate the incoming stream of immigrants? (2) What shall the Nation do to make those who are already here contribute to its own best life?

I. The present stream of immigrants is very different in composition, as The Outlook has already pointed out in the issue for August 1, from that which was entering American ports twenty years ago. Then the immigrants were not very different in race and historical environment from those who originally peopled the United States. Celts and Celto-Saxons from Great Britain and Ireland, Swedes and Norwegians from Scandinavia, and Teutons from Germany are all racially allied. These were all elements that entered into the making of the English race. These elements were, two decades ago, simply uniting again in remaking the American people. Now, however, it is a people almost wholly alien in race and language that is being fused with the population of America. Now it is not northern but southern Europe, and southern Italy at that, not Celts and Teutons, but Slavs and Semites, that are sending in their hordes. These people bring with them no high standard of living; they bring with them no conception of popular government, not even one so rudimentary as that which the barbarian invaders of England possessed. The other day a colony of these immigrants was discovered contentedly living in the midst of the filth that dripped from the garbage-dumps of New York. Every day there are occurrences that show the easy acquiescence of these immigrants in the *padrone* system, a petty tyranny that is too ignoble to be classed among forms of government. Even as they are, if they were impelled to come to America by their aspirations after something better than they have in the Old World, though their aspirations were crudely materialistic, they ought to find at least discriminating welcome. But it is plain that they come almost involuntarily. Indeed, it is fair to say they do not come, they are imported. The steamship companies find that men and women make as profitable freight as any other goods. To drum up trade they are employing agents to send men and

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women to these shores. According to the reports of Mr. Marcus Braun, the confidential agent in Europe of the Bureau of Immigration, these companies pay peasants and peddlers, school-teachers and postmasters, village notaries and even priests, in Hungary, Croatia, Poland, and elsewhere, to recruit immigrants from among the most ignorant, destitute, and degraded of the people. Employers of labor in this country, according to accounts given of Mr. Braun's reports, are joining in defiance of the law with the steamship companies in this importation of men like chattels. Immigration thus stimulated and conducted is not the sort of immigration this country can be expected to tolerate. The Outlook has never advocated and does not now intend to advocate the shutting of "the door of hope" against the oppressed of other lands, but it does most urgently advocate the shutting of the door of privilege against the greed and unscrupulousness of those who would traffic in human beings without regard to the welfare of this country, much less to the ordinary promptings of humanity.

There needs to be a very vigorous and widespread public sentiment aroused against this wholesale commerce in men, women, and children. If the economic and political welfare of this country is to be preserved, the people themselves must preserve it. They owe it to themselves to call for a curtailment, and if possible a total prevention, of this cattle business. For this there must be more effectual laws.

In the last session of Congress the bill requiring an educational test was held up by filibustering in regard to the Statehood Bill. This test ought to be enacted. It is hopeless to make Americans out of the class of immigrants who are now entering the United States, unless they are proved to be intellectually capable of understanding American institutions. The only way by which this may be done is by an examination that will satisfy the immigrant officers that the applicants for admission have received some education.

Before the new law was passed last March, consuls in foreign ports had power to scrutinize the list of immigrants leaving those ports. Thus precaution was taken against allowing undesirable immigrants even to start on their trip across the Atlantic. By the new law the consuls were deprived of this power. Why? A stone does not roll of itself up hill. The steamship companies found it not only irksome to pay the dollar for each list submitted to a consul, but disagreeable to be obliged to accept his rejections of those immigrants who, because they were superannuated or paupers or contract laborers or exposed to disease, deserved to be excluded. The companies, moreover, did not enjoy having their steerage quarters supervised. So the law was changed, and now the steamship companies dump their human freight before inspectors in American ports who have no such means of knowing about the people as an official in the port of departure would have. Whether the former provision was the best that can be devised we do not undertake to say; but in some way the power to examine and reject immigrants before they embark for America should be restored. The best way to prevent the steamship companies from grubbing after the most degraded human creatures of Europe is to make that part of their business unprofitable.

II. Whatever may be the safeguards, however, which we may adopt in the future, we have already hundreds of thousands of aliens in this country who are strangers to our laws, our customs, our language, to the whole spirit of our life. Like all strangers, they huddle together in communities of their own. They not only speak, but they think and live, in Italian, Slavonic, Yiddish. They dig American ditches, they mine American coal, they cut American garments, but they no more become Americans thereby than a cow becomes an American because she eats American grass. What shall we do with them?

The chief thing to do is to believe in them. They are not all living under the garbage-dumps. Go into an Italian tenement and see there more courtesy than exists in many a New England village. Go among the Slavic population of a mining town and find there virtue that would shame many an indigenous American community near by. Go among the poor Jews of New York and find there more family loyalty than in most homes on Fifth Avenue. This Italian, this

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Slovak, this Jew, is different from the Yankee. Suppose he does not become a Yankee all at once, is that any ground for contempt or fear of him? Is not a character that is a bit firmer than wax worthy of respect? Is it not somewhat vainglorious in us to imagine that all good will come to him only as he becomes like us? Is it wholly preposterous to fancy that in return for what we give him he has something to give us? Is American civilization to be measured wholly by wages and votes? Cannot America get other profit than that which can be described as economic or political? It seems to us that we may expect something from races that have created the art of Italy and the wild music of Hungary and Poland. Down in the foreign quarters on the East Side of New York there is more evidence of sheer delight in the beautiful than can be discovered in all the annals of conscientious New England. The evidence may be only in a fiddle, a bit of colored cloth, a little puppet show, but that, to use Carlyle's expression, "as compared with flat Nothing, is something very considerable." It is of first importance to make sure that only those be admitted to this country who have aspirations for economic and political freedom; but it will be well to remember that these same incoming aliens have other aspirations—or perhaps, more exactly, instincts—which we of well-to-do America, too commonly ignoring them, might cultivate to our own advantage as well as to theirs.

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A Victory for Conciliation

While capital in some of the textile industries and laborers in some of the building trades are rejecting arbitration because they think they can secure by conflict better terms than impartial arbitrators would accord them, it is refreshing to see that the principle of arbitration is making steady advance and that in every part of the country public sentiment is pressing more and more strongly upon both parties to industrial disputes to submit their differences to a fair tribunal. The latest victory for this principle is in the Southwestern coal mining region, where the agreement reached covers all the mines of Missouri, Arkansas, Texas, Indian Territory, and Kansas. This great mining district has not received from the press one hundredth part of the attention given to the anthracite fields, but it is rapidly coming to rival them in importance. About fifty thousand miners are already employed in it.

As in other sections, the miners' union in the Southwest passed through the crude experimental stage when its combative spirit was out of proportion to its strength, and when this spirit in the union had its counterpart in the same spirit among the operators. As a correspondent in the heart of the region writes us: "The record of the past shows that operators met in secret and secluded places to plan war against the miners' organization, subscribing thousands of dollars to ship in colored miners and non-union white miners, and thus show that they had a right to run their business as they pleased and employ whom they pleased. The miners, on the other hand, fought for their organization as the bear fights for her cub. They denounced the mine-owners, abused capitalists, obstructed every movement to operate the mines, and put the whole surrounding country in jeopardy. This year, after long negotiations, a treaty of peace was concluded satisfactory to both parties."

The negotiations took place during a three weeks' inter-State convention of operators and miners held last month in Pillsbury, Kansas, one of the most important of the new mining cities. For fully a week before this convention met, separate meetings of operators and miners had been in session to formulate in private the policy of either side. For the first time in their history the operators were fully represented and united, and for the first time a complete recognition was made of the miners' union. The miners were firm in their demands for higher wages and improved conditions. These demands were chiefly based on the increased expense of their living and the more profitable market operators have for their coal. The moving and guiding spirit in their meetings was the President of their National organization, John Mitchell. The operators felt that they could do business with a man who had received the respect of Eastern operators and of the President of the United States. The miners felt, too, that their cause could be safely

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intrusted to his hands. Their retreat from radical and unreasonable demands is due to his generalship and sound advice. Addressing a mass-meeting of miners, previous to the joint convention, he said:

> There are many misconceptions about the relations of capital and labor. Some men who own the mines think they own the men too. And some miners who work in the mines think that they own them. Both are wrong. The mines belong to the owners. You belong to yourselves. I don't believe we will ever be able to correct wrongs by denouncing some one else. I don't believe in denouncing capital for the wrongs of labor. I don't believe that capital is altogether to blame for all of labor's wrongs. None of us are poor because we want to be. There is not one of us but would be willing to accumulate wealth and become a capitalist if we could do so honorably. So, instead of denouncing those who have money, what we ought to do is to organize our forces to cause a fairer distribution of wealth among those who produce. . . . It is claimed by the ignorant and the prejudiced that trades-unionism should be abolished because it depends upon the exercise of physical force to make its issue successful. If I believed that trades-unionism depended on acts of lawlessness and violence to be successful, I would abandon it forthwith. I am a better American than I am a trades-unionist, and I would not stay with a movement that depended on lawlessness. . . . While the trades-unions ask the highest possible wages, they must return faithful service. In the trades-union and in the industrial movement men have obligations as well as privileges. We have a duty to perform. If we receive good pay, we must give good work.

At the miners' convention, speaking to the delegates representing fifty thousand miners, Mr. Mitchell gave similar advice. He appealed to them to meet the operators not in the spirit of bluff and bravado, but as man to man, and talk over the situation "calmly, temperately, and without prejudice or passion." When a resolution was introduced to submit to the local unions for their adoption the joint contract and scale of wages that should be agreed upon, it was promptly tabled, on the ground that it was not right "to play ping-pong" with a contract accepted and signed by the operators. In the joint convention the miners were represented by their best-informed and fairest-minded men, who presented ably their interests, and were also ready to concede to the operators just profits on capital invested. The operators showed on a blackboard the cost of operating shafts, and the average cost per ton to them. The miners showed to a cent their average wages and actual earnings after deducting their expenses. After a most thorough discussion, the whole matter was turned over to special committees which wrestled with the problem a whole week, and finally settled upon a contract and scale of wages, which the joint convention adopted.

It is hardly necessary to add that in the final agreement each side made concessions for which its members had been prepared at the separate sessions to which the proceedings of joint conferences were constantly reported. At the end, however, each side was assured that it had obtained fairly just terms, and that insistence on better terms threatened a strike or lockout, sure to cost far more during the conflict than could be won by victory. The public, too, has gained as much as either side, for, no matter what the result of a labor conflict, the public is sure to be the loser from suspended production, interrupted trade, and advanced prices. There are times when the stronger of the two parties to an industrial dispute may gain an advantage through trial by combat. But the advantages thus secured are short-lived, for the imposition of unjust terms provokes new conflicts until justice is secured. To the public, however, there is never any advantage, however temporary, from industrial war, and every one who is—as Mr. Mitchell might phrase it—a citizen first, and a trades-unionist or a stockholder second, is bound to support the methods of peace. The great victory for conciliation in the Southwest brightens the hope for similar victories in every part of the land.

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An Old Lesson

Years ago Mrs. Jackson, writing under the familiar initials "H. H.," published in The Outlook an article on a lost map, which attracted a great deal of attention. A distinguished officer during the Civil War had been charged with grave misconduct on the field of battle. He defended himself by a very straightforward statement, which was unsupported by proof, and for many years he suffered greatly in reputation and still more, no doubt, in his own sense of injustice; for, after a long period

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of time, a plan of the battle was discovered which confirmed in every respect his own statement of his plans and actions on the momentous day. From this striking incident Mrs. Jackson drew the lesson of holding the mind in suspense, of postponing the judgment, of patience and charity in passing judgment upon others, so constantly needed to be learned by men and women of all classes.

There is no more tragic aspect of life than the waste of energy, the loss of power, the breaking of influence, and the breaking of hearts, which are the results of hasty and inaccurate judgments of all kinds. Men are constantly ridiculed or denounced for reports of speeches or newspaper statements of opinions which the critics and judges do not so much as take the trouble to verify. Misrepresentations of this kind often fly undisputed from the Atlantic to the Pacific, leaving a permanent erroneous impression in the minds of thousands of people. The discussion of the day, both oral and written, in conversation, in newspapers, in magazines, in every conceivable form of publication, is full of misrepresentation, incorrect quotations, and misstatements, not always by any means the result of malicious intention, but the product of a careless, slovenly, and morally inexcusable attitude of mind.

All right-minded men and women owe it to themselves, to their neighbors, and to the well-being of society to protect their fellows against this kind of misrepresentation. No charge against a man ought ever to be repeated unless it is advanced upon serious grounds by respectable people. Not long ago several leading journals united in publishing a story in regard to one of the foremost Americans of the day which, if true, would have stamped him as a scoundrel. That story has been retracted, and the inferences from it disavowed; but meanwhile it has found lodgment in the minds of thousands of people who have failed to see the disavowal, or forget that it has been made, and a permanent injustice has been done to an upright public servant. It is one thing to criticise fearlessly and sharply a public man's failure to do his duty; it is another thing to make charges affecting his personal character. Such charges ought never to be made, or to be repeated, except on good authority.

No man ought to be held responsible for an opinion unless it is definitely known that he entertains and has expressed it. A newspaper report of a speech ought never to be made the basis of serious criticism unless the person who has been reported is first consulted. Grave injustice has often been done by taking careless and inaccurate reports as if they were authoritative statements of opinion.

No story of any kind against a man or woman which is being hawked about through small communities, or in larger circles in larger communities, ought ever to be passed on except with a full sense of responsibility. That is to say, every man who repeats a story affecting another person's character ought to understand that by that repetition he has made himself responsible for the charge. Instead of pulling people down morally and breaking their influence, it is every man's duty to build them up and to conserve their influence. There is no more heinous offense against a community than the wasting of its moral capital; and this is precisely what happens when the reputation of a good man or a good woman is assailed. To attack such a reputation, to smirch it, or belittle it, is not only a grave offense against the person, but is a waste of the moral capital of the community in which that person lives.

No rational man or woman expresses an opinion about any scientific matter unless that matter has been made the subject of intelligent study and some familiarity with the facts has been secured; but in the gravest questions affecting character, men and women do not hesitate to express opinions on the slightest possible basis of knowledge; and so it happens that the gravest wrongs are committed and the heaviest sorrows inflicted by mental slovenliness and moral obtuseness. The sensitive and high-minded suffer as much from the stupidity of the obtuse as from the malice of the keen-witted. Most of the misrepresentation, eight-tenths of all the personal criticism, and the great mass of miscellaneous misinformation which floats about in every community, are set in motion and kept in motion by people whose opinions are entitled to no weight because they never take the trouble to base them on facts.

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Responsibility for the tongue is constantly evaded, but no man can escape it; and there are heedless men and women in every community who are walking straight on to a day of reckoning, the terrors of which will not come out of any external punishment, but from the consciousness of irreparable wrongs committed carelessly and stupidly, without even the palliation of temptation.

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What is it to Accept Christ?

If accepting Christ means simply obeying his instructions and following his teaching, how does this differ from salvation by works? What place does it leave for regeneration? What for atonement? What for the value of his sufferings and death?

To accept Christ is to accept his life, his love, his service, to accept his pardon and his forgiveness, to accept his cross and his power. It is to accept this simply, naturally, to accept it as a free gift, paying nothing for it. And then, because we honor him and love him, to follow him, and try to do his work in his way. Salvation by work means that he saves us because we work for him. Salvation by faith means that we work for him because he has saved us. In the one case we pay him for his gift, and it is not a gift but a purchase. In the other case we accept his gift, and then show our gratitude by the service we render. If we try to buy peace and joy by working for them, we make a mistake. If we try to buy them by regarding our experience as a condition of getting them, we make a mistake. We are to take God's gifts as we take the sunlight and the air, and we are to live in his grace just as we live in the sunlight and the air.

Regeneration is new birth, new life. We cannot recreate ourselves. The birth from above must come from above, not from us. All our thinking, our studying, our resolving, can do nothing toward recreating ourselves. We are to leave all questions of new birth to God, and not trouble ourselves about them. We are just to take his gift of life, and then live naturally and simply because he has given that gift to us.

Atonement is at-one-ment. It is reconciliation with God; it is being at one with him. It has cost God something to make this atonement possible. That cost is represented to us by the suffering and death of Christ. He has done all that he can do to be at one with us, by coming into our life, sharing our sorrows, bearing our burdens, entering into our sins. It remains simply for us to be at one with him, to make his will our will, by taking the gift which he freely bestows upon us, by making his will our will, and by living the life which through the life of Jesus Christ he has interpreted to us. This is salvation, taking the gift of life from God, and then living it naturally, simply. Salvation, then, does not come by work; it is not given to us as wages because we have paid for it by service. It does not come by seeking or following after it, or trying to get it. It comes by the faith which desires it and accepts it, the faith which works by love, that is, the faith which is shown in the obedience of love, by doing the work which Christ bids us to do, and living the life which he enables us to live, accepting the commission which he proffers to us in the words, "As the Father hath sent me into the world, even so send I you into the world."

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The Spectator

In a recent issue of The Outlook comment was made on the attitude of the Turkish Department of Public Education toward the editions of the Bible in the Turkish language which the American Bible Society distributes so widely throughout the Ottoman Empire. This attitude and the comment thereon recall to the Spectator the general question of press censorship in Turkey, and particularly a chat which he had some time ago with the editor of the "Lisan el Hal," one of the leading papers of Syria published in Beirut. Ludicrous to the American mind as may seem the objections of the Turkish Educational Department to the word Macedonia as it appears in the New Testament, or its suggestion that the sentence in 1 Timothy, "Christ Jesus came to save sinners," be changed to "Christ Jesus came to save Christian sinners," the Turkish censorship as applied to the press and to secular books offers examples still more amusing and incomprehensible. The last instance given above is indeed not incom-

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prehensible at all, as soon as one understands the intense hold that his religion has upon the average Mohammedan, and his utter contempt for and hatred of other beliefs.

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To come back to the main point, however. As in Russia, the proof of every line intended for publication in a newspaper in the Ottoman Empire must be submitted to the censor. If he approves an article, well and good. If it displeases him, out it goes, or else he changes it to suit his views and those of the Government. The "Lisan el Hal," or, to English the name, the Tongue of the Times, is a Christian publication (in the sense at least that it is not Mohammedan), and perhaps has had more than its share of attention from the censors, but, on the whole, the latter are fairly impartial and treat the publications of all sects and nationalities pretty much alike. The editor must bear in mind that nothing must be said which could be remotely construed by the most exuberant imagination into a reflection on the Sultan or the Government; that he must constantly speak in praise of Abdul Hamid, and that he would much better avoid politics. If he touches on the latter subject, he does so with considerable trepidation, and usually his views do not reach the public. The "Lisan el Hal's" editor gave to the Spectator a number of examples of the work of the censor. One day a man came to the office and offered an advertisement to the effect that a valuable horse belonging to him had been stolen from an inn somewhere in the Lebanon. The advertisement was duly set up, sent to the censor, corrected by that official, and printed in the paper. The next day the advertiser appeared at the office and demanded to know where his advertisement was. "In the paper, of course," he was told. "There's an advertisement in the paper saying that a horse has been lost. That's not mine. My horse was stolen," he protested. "Ah, but don't you see," was the reply, "if we say that your horse was stolen, that would indicate that traveling in the Lebanon is unsafe. The censor says that would never do, because every one knows there is no safer region in the world." And the advertiser had to be content with that. What would become of the "Lost and Found" columns in the New York papers if that system prevailed here? On another occasion there was a murder in Beirut, and the "Lisan el Hal," being an enterprising sheet, "covered" it fully. The entire article was "killed" by the censor. He could not allow the impression to go abroad that anybody ever killed anybody else in the city. Partly through disgust, and partly because the paper had to go to press at once, the editor simply left a blank space where the account of the murder should have been. Worse and worse! The censor argued that when people saw that blank space they would know that something objectionable to the Government had been left out, and would immediately begin to inquire what that something objectionable was. They might find out, too, and then the work of the censor's office would have gone for nothing. So, to uphold the dignity of the office, he suspended the "Lisan el Hal" for some weeks, and, if the Spectator's memory is not at fault, imprisoned the editor to boot. There came to the city at one time, for a visit, a certain Mr. Caliph, from somewhere in the interior. He was a man of some consequence in his native town, wherever it was, and "Lisan el Hal" deemed him worthy of mention and proposed to print the fact that "Mr. Caliph was visiting Beirut, etc., etc." The censor was aghast. Allah forbid! There is but one Caliph, and he is our victorious Sultan, Abdul Hamid Khan—long may he live! So poor Mr. Caliph had to make his visit unnoticed by the press, much as he may have deserved the distinction and little as he may have cared to exchange places with his Imperial Majesty.

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It has been said that in newspaper articles frequent mention must be made of the Sultan and the glories of his reign. An excellent instance of this is shown in an account of the inauguration last May of the Rev. Howard S. Bliss, D.D., as President of the Syrian Protestant College, which was printed in "El Mahabbi," an Orthodox Greek newspaper in Beirut. After an introductory paragraph the article continued: "The joy was general because the spirit and significance of the festivities were general. The celebration

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was a bright representation of the advance of knowledge protected by the Ottoman flag. It presented to our view a magnificent scene in the progress of an age illuminated by the sun of knowledge radiating from the firmament of the Hamidian [Abdul Hamid's] throne. We greeted, therefore, in the person of the new President, the Ottoman Empire under whose protection the college has grown and the sciences and arts which the college strives to disseminate in our country. It was with this salutation that we stood among the crowds of well-wishers. For, as loyal and true Ottomans, whose first and foremost duty is to honor their Sultan and his flag, we deemed it our duty to salute the man who has come from a distant country to direct an institution in which the Ottoman flag is honored and where good wishes are always being formed for the welfare of his Imperial Majesty the Sultan. . . . We are particularly indebted to the college for the respect in which the Ottoman Empire is held within its walls and for honoring his Imperial Majesty, our lawful liege and sovereign, the victorious Sultan, Abdul Hamid Khan. The faculty is so careful in this respect that the college is more Ottoman than American. The name of our beloved Sultan begins and ends every speech delivered from its platform. The crescent of our victorious flag waves over its walls and lends to them its luster and brilliancy. Its graduates are known to be the most loyal subjects of the country. That is what makes the college great in our eyes, in our heart, and in our thought." No comment is necessary. The Spectator has reason to know that most of the adulatory sentences were written or suggested by the censor himself, and that much of the original matter was stricken out.

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The censorship over secular books is conducted on the same picayune ideas. The Department of Public Education once suppressed an entire edition of a rhetoric or grammar because it gave as an example of an interjection the phrase "To arms! To arms!" That, the censors gravely said, would be enough to rouse all Armenia to revolt. Better still was the serious objection raised against the Moody and Sankey hymn-book. The censors based their objections on the ground that the famous hymn, "Hold the Fort, for I am Coming," could not fail to spread sedition among the discontented and lead them to believe that some mysterious power would aid them in overthrowing the Ottoman Empire! There is also the probably apocryphal story of the suppression of a chemistry because it spoke of the formation of water by the *union* of oxygen and hydrogen. The story might very well be true. All books that enter Turkey through the Turkish mails are, of course, carefully examined. Not long ago the Spectator sent "Richard Yea-and-Nay" to a friend in Turkey, but it never reached its destination. The censor probably has it in his library. The safe way is to direct books via London. In this way they go in the English mail, which the Turk does not often dare to violate.

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The supervision over telegrams is just as strict as that over books. A German engineer in the Lebanon placed an order with a Paris firm for some sort of a stationary engine to be shipped to him as soon as possible. The firm telegraphed to inquire how many revolutions a minute he wanted. He answered, "Five hundred revolutions a minute." The next day he was arrested. Brought into court, the judge asked him if he lived in the Lebanon. He replied that he did. "Do you correspond with such and such a firm in Paris?" "Yes." "Ah," cried the judge, "I know you. You are the man who telegraphed to Paris that there are five hundred revolutions a minute in the Lebanon!"

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And the above instances are not extreme ones. Others similar to them occur all the time. This microscopic censorship is not only an annoyance, but, if the Turk could understand it, is perfectly senseless and useless to himself. While the censors are wasting their time hunting for insignificant little things which would otherwise pass unnoticed, they are leaving the door open for the entrance of advanced ideas of education and civilization which, from their point of view, are calculated to do a world of harm. So one may view with considerable equanimity the present system, irritating as it is at times and ridiculous as it is always.

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Colombia and the Canal

By Archibald R. Colquhoun

Author of "China in Transformation," "The Mastery of the Pacific," etc.

EVER since the Latin-American countries threw off the Spanish yoke, that part of South America which adjoins the isthmus has been the scene of conflict. Bolivar, the hero of ancient Colombia, who was President from 1819 to 1831, had a simple task in upholding his people against Spain compared with the efforts of later Presidents to maintain themselves against their own countrymen. Colombia split in two in 1830, and then came a fresh period of confusion and party strife leading up to the civil war of 1860 and the triumph of the Federalists, after which the country emerged as the United States of Colombia, with a constitution modeled on that of its great neighbor in the northern continent. Since that time the history of Colombia has been that of revolution and party warfare. But, indeed, there seems some special fate pursuing this unfortunate country.

The strongly fortified city of Cartagena, said to be the oldest walled city in the Americas, testifies to the strategic value attached by Spain to this territory, and was the scene of many stern conflicts. Cartagena, with its forts, its walls, its narrow streets, its cathedral and churches, remains almost as the Spaniards left it, and the free-born citizens of the republic which threw off the yoke of Spain use the dungeons left by their quondam masters to imprison their political opponents.

What the internal development of the country has been can best be judged from the state of communications. From the coast at Savanilla a short (and uncertain) line runs to Barranquilla, a rather picturesque little town, where the prevailing features are the dust, the blaring of trumpets and banging of drums by a ragged military band, and the prevalence of Germans at the hotels. From Barranquilla to Bogota, the capital of the republic, is about ten days' journey; the first six performed in comparative comfort if one is able to secure a peaceful passage on one of the fine paddle steamers that ply on the river. These are liable, however, under the military régime which has prevailed for the last four years, to be requisitioned for troops, who are not at all desirable traveling companions. The latter half of the journey is made on horse or mule back, and its comfort depends greatly on the knowledge possessed by the traveler of the country, the completeness of his arrangements, and on his power of invective if he detects his pack-driver or others in his employ in attempts to shirk their duties.

Bogota, when reached by this route, is therefore some eleven days from the coast, and although there are about four hundred miles of railway altogether in Colombia, different parts of that country are even more remote. The lines are laid in short lengths in eight out of the nine departments, and forty-seven miles must be deducted for the line which crosses the Panama isthmus. The country is, nevertheless, a fine one, especially in the temperate regions of the plateaus in the eastern Cordilleras, which enjoy a cool and healthful climate and are rich in minerals. Large quantities of gold were taken from the country in Spanish times, and mining, even under present conditions, is successfully carried on by several foreign companies.

It is impossible to appreciate the condition of affairs in Colombia to-day without a brief résumé of her political history since 1884, and more especially since the death of her last strong President, Rafael Nuñez, early in 1894. This man overthrew the constitution of the Federal Republic, and was practical dictator of the country for about ten years; and although his opponents regard him as a traitor, and he undoubtedly used political parties merely as a means of gratifying his ambitions, it must be said that under his arbitrary rule Colombia enjoyed peace and comparative comfort. The constitution of the republic before the *coup d'état* of Nuñez was modeled on that of the United States, each department enjoying

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autonomy under a President chosen by themselves. Nominally no more freely representative government could be devised, but practically the party in power managed the elections in such a manner that they became mere farces. Latin-Americans have peculiar theories of their own as regards elections, which are very differently worked from those of Europe or the United States. As a rule, they take place without the people's knowledge, the result generally showing the return of the President's selection at the head of the poll. The process is as follows: A few weeks before the date of the so-called elections an address is circulated in which it is courteously but plainly pointed out that, while in no way wishing to bring an undue influence to bear upon the electors, in the opinion of the President and Ministers Mr. X. and Mr. Y. would be highly suitable people for such and such seats; and returned they usually are. But if the people happen not to approve of the official nominees, ah!—then occurs the revolution, that so oft-recurring feature, the *pièce de résistance* of Central American life.

Sometimes, however, as a means of avoiding a threatened rising, they go so far as to make considerable show of opening the polling-booths, and one little instance will give a pretty fair idea of what mockery it all is. On the eve of the day announced for the polling, the *alcalde* of one of the larger towns despatches a batch of messengers to three hundred or so residents in the district, requiring their presence on the morrow under penalty of a heavy fine. On arriving next day, they are ushered one by one into the *Cabildo* (municipal building), where the *alcalde* wishes them good-morning and summons his clerk, who hands each man a strip of paper neatly folded up, pointing at the same time to a box and adding: "Put it in there, please." Naturally, Mr. Elector does as he is requested, after which another clerk registers his name and address, the *alcalde* comes forward and shakes him by the hand, and the next moment he is in the street—asking the first passer-by what it all means. Next morning the official gazette solemnly announces that by an overwhelming majority Mr. So-and-so has been elected to the vice-presidency, and so the matter ends. This is what is known as the strict observance of the people's right of voting. The fact is that the liberties, the guarantees, the rights of the Spanish-American citizen exist in the Constitutions—but only there. Nothing remains to be desired—except that fulfillment.

Under a vigorous and unscrupulous man like Nuñez the government became entirely centralized, and the President assumed the most absolute power. By the new Constitution promulgated in 1886 the President became irresponsible, had the power to declare the country in a state of siege, to frame special laws, and to muzzle the press in a manner hardly possible in even autocratic Russia. Partly because of the heavy expenses involved by his method of government, which made a large army imperative to the maintenance of his power, and partly because he was a very poor financier, Nuñez involved the country in serious difficulties by the reckless issue of paper money, and thus was inaugurated the most extraordinary financial system ever seen in a country, outside comic opera. The issue of paper money has been the resort of every one who has been in power, or nearly in power, since then; and to such an extent has this been carried that unauthorized and irresponsible people have got together a few printer's types, and, setting up notes, have printed and circulated them with great success before any one could interfere. No wonder that the exchange has gone up and down to extraordinary figures, from something like 250 to 20,000 and more. (At the time of writing it is a little over 10,000.)

The death of Nuñez in 1894 let loose the elements of discord. The Vice-President, Caro, who had been for some years the executive head but entirely subordinate to his chief, became Acting President. Nuñez and Caro had kept to the traditional policy of their party in maintaining the Church as part of the State, but making the former subservient politically to the latter. In 1895 the Liberal party, whose principal platform is anti-clericalism or the separation of Church and State, made an effort to get into power by stirring up a revolution, but this was put down by General Reyes, who was generally expected to be Caro's successor. Reyes is a man of property and education,

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in many ways superior to his opponents, and a good deal was hoped from him; but hitherto he has not developed the daring and initiative which make a successful leader. In 1897 fresh elections took place on traditional Latin-American lines, but Caro, Reyes, and the other Conservatives could not make terms among themselves as to who should be "elected," and they therefore compromised by nominating two men, assumed to be "men of straw." These were an aged gentleman named Dr. Sanclemente, living a long way from Bogota and believed to be too feeble to be carried there, who was appointed President, and Marroquin, a man of some capacity but no particular influence, who became Vice-President. Reyes caused himself to be named "Designado"—a functionary who acts as under-study to both President and Vice-President, and assumes the supreme functions in case of death. Caro was, therefore, left out in the cold, and this seemed a defeat to his wing of the party, which is known as the "Historical Conservative." A surprise awaited Reyes and many others, however.

Marroquin had assumed the Presidential rôle, for the appointment of Sanclemente was regarded more or less as a joke; but while it still remained to be seen whether Caro or Reyes would be the power behind the throne, a third party got possession of the old President, "bundled him up," as a lively American described it, and brought him to Bogota, where, after a struggle with the astounded Congress, which locked its doors and sat inside refusing him entrance, he actually took the oath and became President *de facto* as well as *de jure*. During his temporary absence from the capital in 1898 Marroquin again took the reins of office, and, to the surprise of many, abandoned the Nationalist Conservative party, with its traditions of centralization, and went over to the Historicals. He gave satisfaction to many of the people by repealing some of the most obnoxious anti-Federal laws, but his reign was cut short by the return of Sanclemente, backed by his party, and in the clashing of interests was struck the spark which lighted a four years' revolution in Colombia.

It will be seen from the brief sketch given that many conflicting elements go to make up the political situation in Colombia, and the broad lines which divided the Liberals and Conservatives, the Clericals and anti-Clericals, have been complicated by many side issues. Nevertheless, the Church has played no inconsiderable part in the recent struggle, and as Colombia is the last stronghold of the Catholic Church as a State institution in the Latin-American republics, it is inevitable that the *odium theologicum* should make itself felt in every dispute.

Soon after the outbreak of the war Marroquin headed a revolution in which the aged President was deposed and imprisoned, the ostensible object of the revolters being to stop the war. Marroquin became President, but the war continued with augmented force, the principal supporter of Marroquin being Fernandez, the head of the military and police forces at Bogota, who still retains a place in the Government under the same chief. Reyes took little part in these affairs, going to Paris to live, and afterwards, by a touch of irony, to Mexico as a delegate to the Pan-American "peace conference." He has only recently returned to Bogota.

The havoc wrought by the war is enormous. For over three and a half years trade has been non-existent, millions upon millions of paper money have been issued, crops destroyed, native and foreign property damaged, serious foreign claims incurred, and some forty thousand lives sacrificed. Peace has been obtained at last merely because the people are quite exhausted. At the time of writing the country remains under martial law, and thus all functions are vested in the executive, Marroquin and his associates being fearful of the consequences if they let go their despotic power.

At this juncture the Panama Canal question comes once more before the Colombian people, and all the four aspirants for power—Caro, Reyes, Marroquin, and Fernandez—are anxious to be in office when the treaty is passed and to get their share of the purchase money.

If a story (which comes on such excellent authority that it can hardly be doubted) be true, the Colombians, not long ago, were "done out of" what they thought was a very nice little deal on the Panama Canal. During the recent war, when the Government was particularly hard pressed for funds, certain members of the Gov-

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ernment remembered that the Panama concession had nearly terminated, and arranged, on their own responsibility, to renew it to the Company for a very moderate sum. As the Colombian Constitution renders a renewal of the concession valid only after the sanction of Congress, this was an act of doubtful legality, but the members of Government concerned were prepared to take a good deal of risk for a small sum of ready money. Unfortunately for them, the whole amount was paid to certain bankers representing Colombia in Paris, who, when asked to pay over the funds, replied that they would be pleased to credit the amount to the Government account, but as the Government was still in their debt, they, much to their regret, could not see their way to further advances! Whether this is entirely accurate or not, it is certain that the Government got little or none of the money.

It would seem to a casual observer that there could be no two opinions in Colombia as to the desirability of the canal treaty; but it is the opinion of well-informed people that if the Congress had met two months ago the chances of ratification would have been only four out of ten. The people who object to the treaty may be roughly grouped into seven classes:

1. Those who honestly believe that the treaty violates the Colombian Constitution, and that adherence to the principle of the Constitution is of more national importance than any material gain.

2. Those who give reason No. 1 for opposing the treaty, but whose real motive is to make political capital by accusing Government of selling a strip of territory, in violation of the "sacred word of the Constitution," for their own personal advantage. This position is taken by many Liberals looking for an opportunity to embarrass the Government, and by many factions of the Government party itself who wish to delay ratification for reasons given in No. 3.

3. Those of the Government party who wish to delay ratification until they themselves are in office, or can obtain preferment which will help them to a share of the money to be paid by the United States.

4. Those who believe that the United States will pay more than has been offered, especially if ratification is withheld for a time, while others who do not really believe this use it as an argument to induce delay.

5. Those who believe that the $10,000,000 paid in a lump sum will be at once dissipated, either by dishonesty or by payment of debts, and that the country will reap little benefit. These people would prefer an annual payment, even if it were a smaller amount than the lump sum offered.

6. Those citizens of the Department of Panama who believe that, the canal being situated in their department, the money should be handed over to them; and who will oppose the ratification until an arrangement is made as to the division of spoils. Some are even anxious to secede and set up a Republic of Panama, when they could make their own treaty and, of course, obtain all the benefits accruing.

7. Those who oppose the treaty for a thousand and one "tom-fool" reasons, which could, however, generally be traced to personal animosities.

The opposition, therefore, appears to be formidable; but a great many of these objections would disappear were there any question of losing the canal altogether, and in any case the opposition grows steadily weaker and will probably break down before the intense desire of those in office to put the treaty through before they go out of power.

It may perhaps surprise the reader that there is no joyful anticipation of the difference which $10,000,000 of good money will make in the economic condition of Colombia. On the contrary, only those whose official position or political influence may give them opportunities for "spoils" are eager about the money. The general feeling is that whatever escapes the governmental maw—if such an unlikely thing should occur—will be wasted in paying debts to foreigners and others; and a Colombian can imagine no more uninteresting way of spending money. It will be remembered that in the neighboring State of Venezuela President Castro, when, by means of the customs, he had collected considerable sums of money, spent it, not in liquidating his many debts, but in equipping eight thousand men for a futile expedition to Bogota. At the present time he is employing money freely

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to influence Colombian politics, and hopes to prevent the ratification of the treaty.

If Colombia had any statesman of vigor and capacity to take the situation in hand, affairs would be immensely simplified, but at present there is none in sight. Reyes has shown a lack of backbone, Caro and Marroquin are also too weak to become dictators, and Fernandez, who has power and ability as well as ambition, is the worst type of Latin-American politician, and, fortunately for the country, has but a scant following.

Even when the treaty is ratified, there will be no change in the unstable conditions of the country. Indeed, the parties which have called a truce while this momentous issue hangs in the balance will inevitably fall foul of each other over the division of spoil, and the governmental abuses will lead to further revolutions.

Such is the political condition of the country through which the United States is undertaking to make a trans-isthmian canal. Britons who remember the sequel —a long series of sequels—to the Suez Canal scheme wonder whether the United States realizes the burden the nation is taking upon its shoulders. And yet it is a burden that cannot be shirked, nor can the United States, having put hand to the plow, turn back again.

How Prohibition Works in Kansas

By C. H. Matson

TO understand the present status of the Kansas prohibitory law it is necessary to understand the early attitude of the political parties towards the law. It has been twenty-two years since prohibition became a feature of the organic law of the State. It went into effect on May 1, 1881. There are voters in Kansas who have never seen a saloon in the county in which they were born and now live, and in whose minds liquor-selling is classed in the same category as stealing or any similar crime. When the prohibitory amendment was passed, it was a popular measure. The leaders of the Republican party realized this fact, and an indorsement of the law was placed in the party's State platforms year after year. The Democrats were forced to keep silent or take the opposite view. They chose the latter course and denounced the law. Many Democrats really believed in it, but loyalty to party compelled them to oppose the law. Many Republicans, on the other hand, were at heart opposed to prohibition. They would place a prohibitory plank in the party platform and then seek some unseen place to drink to the success of their candidates.

One of the first great blunders in the history of prohibition in Kansas was this action of the Republican party in making it a partisan issue. The majority of Democrats were naturally inclined to resent such legislation as an abridgment of their personal rights, but prohibition was popular and the Republican party made political capital by becoming its special champion. For years one could always count on one of the first planks of the Republican State platform declaring for prohibition, while one of the chief planks of the Democratic platform never failed to denounce it as "sumptuary legislation."

In the eyes of many people this removed it from a question of right and wrong to a mere issue of partisanship. To them the prohibitory statute was no longer clothed with the majesty of the law, nor did they deem it entitled to respect as such. At length the wave of Populism swept over the State and the Republican party was removed from power. The opponents of prohibition were numerous enough to be a valuable aid in a close political campaign, and the Republican leaders began to grow lukewarm on the subject. Weak officials who did not wish to incur the enmity of the liquor element found it easier to shut their eyes to violations of the law than to prosecute the lawbreakers.

The liquor interests outside of the State were organized to take advantage of every possible point against the enforcement of the law. In the course of time the anti-prohibition element became a source of considerable power in the larger towns. As a consequence it frequently found a

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way to secure the nomination of men for prosecuting attorneys and sheriffs who would at least not be hostile to the interests of the saloon, if not positively friendly to them.

In three or four of the larger cities prohibition has never been thoroughly enforced. During recent years this number has increased, and to-day there are probably not less than thirty towns in which illegal saloons, or "joints," as they are termed, are operated openly. In these towns a system of monthly fines which amounts to a license system is in vogue, so that Kansas now practically has local option. These towns are now governed entirely by local sentiment. Outside of two or three of the larger cities in which the saloons are recognized as a permanent institution, every municipal campaign in many Kansas towns corresponds to the local option fights in the towns of other States. The mayoralty campaigns are usually only a contest between the "wet" and "dry" elements. This is true even in Topeka, the capital of the State, with its forty thousand inhabitants. At the time of this writing the "dry" element in Topeka has just won a decisive victory, and the chances are that the saloons, which have operated openly for a year or more, will be compelled to close.

The difference between the system now in operation in Kansas and the local option plan of other States is that legal local option does not breed the contempt for law which unenforced prohibition does. On the other hand, prohibition, even unenforced, is a constant menace to the saloon, and if the saloon becomes too bold, or if some crime is committed as a direct result of the existence of the saloon, public sentiment may rise and cause the officials to wipe it out in a day; so that the existence of prohibition is a check on the encroachment of the saloon element, even where it is not enforced.

The contempt which unenforced prohibition breeds for the dignity of the law is its worst feature. There are towns in Kansas—a very few—in which it is almost impossible to convict a lawbreaker of selling liquor. No matter how strong the proof of his guilt, at least one man of the twelve on the jury will stand out for his acquittal. The saloon breeds lawlessness, and the contempt for the prohibitory law inevitably spreads to other laws. Kansas has a law against gambling which makes the offense a felony punishable by a term in the penitentiary, yet this is as persistently violated as is the law against liquor-selling. Other statutes are viewed in the same manner by those who have come to regard the violation of the prohibitory law as an evidence of smartness.

Another evil which prohibition has wrought in Kansas has been in impeding direct efforts to reform the drunkard. With prohibition in the State Constitution, the temperance people settled back on the theory that the only way to abolish the evils of drink was to keep liquor from being sold. All efforts are now directed towards electing officers to enforce the law against the liquor-seller, while the drunkard is left to himself. The good old-fashioned Gospel temperance meeting, in which men are urged to abstain from drink for the sake of their souls and their families, and in which they are importuned to sign the pledge, is practically unknown in Kansas. Theoretically there are no drunkards in Kansas, and this is indeed true in many counties where the law is strictly enforced. The old topers have died off and the strict enforcement of the law and moral sentiment have prevented the manufacture of new ones. But in many Kansas communities there is practical work for the old-time temperance lecturer. While even in communities where saloons are in open operation drunkards do not exist to the same degree that they do in States where liquor-selling is unrestrained, and while instances are rare where men waste their property through drink in Kansas, and outside of three or four of the larger cities men who become intoxicated and abuse their families are very few—while these things are true, if the advocates of temperance had devoted more effort to the reclamation of drunkards, and thus destroyed the demand for liquor, it would now be less difficult to enforce the law against the liquor-seller.

The time is now passing when prohibition is looked upon as a partisan issue. In some of the larger towns many Republicans are as much committed to the system of regulating the "joints" by monthly fines as are the Democrats. The

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last Republican State platform was silent on the question of prohibition, while at the last Democratic State Convention a number of the younger element pleaded for a denunciation of the saloon. During the last Legislature Topeka had open saloons. The Legislature was overwhelmingly Republican, but in connection with the Copeland Hotel, the Republican headquarters, and only two blocks from the State Capitol, was a bar-room. The saloon was in a building adjoining the hotel, but to accommodate the thirsty politicians who crowded the hotel lobby during the session of the Legislature a door was cut through the wall between the lobby and the bar-room, and the State's legislators were by no means few among the patrons of the bar. Yet, notwithstanding this, so strong is the sentiment for prohibition in Kansas as a whole, that a bill to strengthen the prohibitory law passed almost without opposition.

While the law may be openly violated in perhaps twenty-five of the one hundred and five counties of the State, they are the exception to the rule. In the other eighty counties the law is enforced—in some with practically no violations; in others with few violations, carried on in the utmost secrecy. Strange to say, the western counties, the frontier, are generally the more law-abiding. There are counties in which the county jail has not been occupied in eight years, and in which there is no poorhouse or poor-farm, for the reason that there are no paupers. These are generally counties with a strictly rural population, although there are towns of ten thousand people or more in which the prohibitory law is comparatively well enforced.

The towns and counties in which the law is strictly enforced are, as a rule, better off financially than those which allow open saloons and collect a monthly revenue from them for the support of the city government. The towns in which the monthly fine system has been longest in force are deep in debt; they are compelled to maintain a large and expensive police force, and the criminal dockets of their county courts are nearly always crowded. The opposite is true in the towns which will not tolerate saloons. This is aptly illustrated in the history of Hutchinson, a town of ten thousand inhabitants, and, with the exception of Wichita, the largest town in the south-central part of the State. After allowing "joints," or illegal saloons, to run for a number of years under the monthly fine system—practically a license for the support of the city—a "dry" government was instituted two years ago and the saloons driven out. The result is given in a recent statement made by the Mayor, Mr. F. L. Martin. He says:

> For the first time in the history of the city of Hutchinson the floating debt of the town has been reduced, during the past two years. The street fund has changed from a deficit of $8,000 to a surplus of $4,000, and the general fund from a $15,000 deficit to a $5,000 deficit. Not one dollar of "joint" money went into the treasury in this time.
>
> In the eight years prior, when the saloons were running, the floating debt was increased by $75,000. Of this $55,000 was refunded and $20,000 was left over for us to pay. During part of that time as high as $1,000 a month was collected from the "joints."
>
> In two years the criminal docket of the district court originating from Hutchinson has practically disappeared. The total costs to county and city of criminal cases originating in Hutchinson for two years will be less than $500, against probably $5,000 to $10,000 for each two years prior under the "fine" system of allowing saloons to run.
>
> Tax levies have been reduced, yet we voted one mill for a Carnegie library, increased electric lights from thirty-four to forty-six, and added twenty-one additional water hydrants and two miles of water mains to our water plant.
>
> We reduced the police force, and our city has been free from the criminal element. A large portion of the money formerly spent in saloons or lost in gambling has gone into legitimate trade, and our merchants all report increased business. During two years not a woman or child has complained that her husband's, father's, or son's wages were spent in a saloon or gambling-den.

There are many counties in Kansas in which the prohibitory law is enforced with the same vigor as the law against horse-stealing, and there is little doubt that the sentiment of the people of Kansas as a whole is largely for prohibition and against the saloon. On the strength of only a rumor that an attempt would be made in the last Legislature either to resubmit the prohibitory amendment to a vote of the people or to weaken the existing laws for the suppression of the saloon, the Legislature was flooded with protests from thousands of people against any such action. The rural communities in many

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counties are almost solid against the saloon.

In the towns where public sentiment is against the strict enforcement of the law there is practically a high-license system. A city ordinance is passed declaring all "joints" and saloons to be public nuisances, and making the proprietors of them subject to a fine of from $50 to $100. In some places it is the custom to make a formal arrest of the proprietor or barkeeper of each "joint" once a month. He pleads guilty and is fined a regulation amount. After paying the fine he knows he will not be disturbed for a month, and he proceeds with his illegal business without fear of molestation until the regular time for his monthly arrest. Another method is for the city marshal or other police officer to go through the formality of an arrest, but, without taking the offender to the police station, to release him on a cash bond for a stated sum, $50 or $100. The offender never appears in court and the bond is declared forfeited. This latter method opens the way for municipal corruption by making it possible for city officials to collect bonds of which a record is never made in police court, and which go directly into the officials' pockets. There is little doubt that corruption of this character exists to a greater or less extent in some Kansas towns. It is one of the evils which the prohibitory law and its non-enforcement make possible.

In some towns the illegal saloons are allowed to run wide open in second stories, but are not tolerated on first floors. This is the condition in Salina, a town of seven thousand people, where from twelve to sixteen of these second-story saloons have been in operation for several years, and pay $50 a month each into the city treasury as fines. No signs are tolerated, but the drinking public has little difficulty in locating the stairways leading up to the saloons.

In the county in which Salina is situated the prosecuting attorney is a brother of a justice of the State supreme court, yet he has not prosecuted a joint-keeper in three years. He tried a few prosecutions when he first went into office, but each jury refused to return a verdict of guilty, although the evidence was as strong as it was possible to make it. This is one of the deplorable results of the system now in vogue in Kansas. In communities where the law is openly violated and the sentiment is for the saloon, men who regard themselves as fairly good citizens will perjure themselves as jurors and return a false verdict in order to protect an illegal traffic.

But, notwithstanding this, prohibition has raised the general standard of public morals to a higher plane in Kansas as a whole. The nomination for a public office of a man who is known to use intoxicants to any considerable degree will bring forth a storm of protest. In the great majority of counties the "jointist" is considered to be as much of a criminal as a pickpocket.

The law can doubtless be enforced more successfully in Kansas than it could be in most other States, because there are no large cities in Kansas, yet in some Kansas counties it would require a Roosevelt, a Folk, or a Jerome to enforce prohibition, and men of that character are few. The majority of prosecutors in counties where public sentiment is against the law are either too indolent to enforce it or are afraid that such action would interfere with their political futures.

The experience of Kansas teaches that even with constitutional prohibition the battle for the suppression of the saloon is only partly won, and that it is really only another form of local option, after all.

The Washington Monument

At Washington, D. C.

By Richard Watson Gilder

Straight soars to heaven the white magnificence,—
Free as man's thought, high as one lonely name.
True image of his soul,—serene, immense,—
Mightiest of monuments and mightiest fame.

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The Street Gang as a Factor in Politics

By Brewster Adams

University Settlement, New York City

A POLITICAL organization is maintained only by constant accessions, to be gained either by persuasion or training. Of these two methods the former offers the more immediate, the latter the more permanent, results. A temporary, unorganized body, as a fusion ticket, must of necessity depend for victory almost solely on its ability to persuade. Such an organization as Tammany, however, gains permanency and stability from the education and training of its supporters.

The voters of a city are recruited from two classes, those who are born in it and those who move into it—the boy and the immigrant. The allegiance of the immigrant is uncertain. The "graft" which wins him may lose him. He learns to expect to be done for, not to do for. He is more truly a recipient than a supporter. His loyalty varies with the patronage assured him. If he has employment steady enough, protection secure enough, favors often enough, he may be relied upon. Should a fluctuation in his "blessings" occur, he will shift his allegiance. The knowing ones are familiar with this weakness. Ring and Reform will, in the last analysis, appeal to the same motive. The Ring makes no apology for its corruption. It simply emphasizes the fact that when the people put them in office they distribute the "benefits." Mr. Devery is bold enough to say: "The graft belongs to the people, and youse is the people. When youse give me the office, youse get the graft." Reformers as well, in making election speeches to the foreigners, know that they cannot gain support by condemning corruption as an abstract wrong. They must appeal to the greater benefits that are to come from a better administration.

The vote goes to the party that throws the larger bone. We term one office "spoils" and the other "benefits," and believe the first to be malicious and the second legitimate. As long, however, as those who are to decide prefer free beer to free baths, reform by persuasion is somewhat afar off.

A friend, prominent in the reform movement, tells of a men's club in which he became greatly interested. He spent several evenings before election explaining to them the significance and value of a vote. Later he was thunderstruck to find that the club had voted Tammany to a man. It was explained to him as follows: "You see, we never knew what a vote was worth until you told us, and so we all struck for five dollars for our votes instead of two dollars, being what they had always given us, and we got it."

Besides the persuasion which can be exerted and the patronage to be brought to bear, there is an opportunity which offers more certain and reliable results—namely, the training of the boys for the "Organization." This training is rarely that of the individual boy. It is an exception when the parent seeks to educate his child in his own political faith—a far more feasible fulcrum is found in that natural and instinctive tendency of every boy to enter and organize a gang.

This instinct spares no boy. Every street has its gang, every corner its club, every neighborhood its organization. He will belong to the "Chrysties," the "City Halls," the "Cherry Hills," the "Elizabeths," the "Leonards," or a hundred other gangs of a similar nature. One of these will surely find him a devoted and loyal member.

Until he is about eight years old he has few ties save those of his home. At that age the authority of the family suffers decline; at twelve he may still be the son of his parents, but he is more truly the child of the street. With perhaps twenty-five others from the immediate neighborhood, of the same age and with similar tendencies, he has formed a gang. This comes about through necessity as well as by instinct. "Little Spec," who lives in a tenement down on James Street, has suffered violence at the hands of the "Mott Streets," the most dangerous gang

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of boys under fourteen in lower New York. He tells his grievances to his friends on James Street. "Dere's a guiney over at de Points [Five Points] what cut me wid a knife." "Us kids will get togedder and go over dere and we won't do much but make circles around dat gang," responds a Hiteye, his friend, who lives in the next flat. Thus the gang has its beginning, Hiteye becoming its self-constituted leader. They go forth to war to conquer or be conquered, it matters little which, for adversity binds them together even more closely than fortune.

The motive of the gang has no little influence in molding the future political ideas of the boy. To seek the gain of the gang, whatever be the loss to the community, offers a most excellent working premise for his later political career. To steal, to pillage, to destroy, even to stab or shoot, is justified if done in a worthy (?) cause, in the name of the gang.

The meetings are democratic; every boy can speak his grievance or rehearse his wrongs. Each case receives its deserved attention. Their government, however, is autocratic, for when "Boss Kelly" rebuked "Hooligan" of the "Young Seymours" on Henry Street for disturbing a meeting, there was no putting the question to vote. His words were memorable on that occasion and were typical of the lower East Side: "Say, Hooligan, if you don't quit dat rough-house, I'll punch dat face of yours so dat you will want to hock [pawn] it and lose de ticket."

Here in the crude is a rare opportunity for political training. Instinct and nature will aid the politician. The gang, with its strong tendency toward organization, its motive of personal gain and its government by leaders, would develop almost of itself into the present political system. If shrewd influence be brought to bear upon it and a direction given to its partisanship, an allegiance will be gained not easily to be shaken.

Little impression can be made upon the gang until it begins to develop the social spirit; for the gang, as the individual, must first pass through certain stages of development. The inclination is at first toward athletics. If you will take a trip down Mulberry Street to a point near the Band Stand, you will find twenty-five youngsters about twelve years of age playing "shinny." They compose the Mulberry Bend Athletic Club. They are organized almost solely for athletics. Their organization gives them authority and power to control the use of the pavement, to say who shall play and who shall not, to pester the unwise huckster who shall place his cart in the way of their game, and to resent interference by those who would molest them. One must notice that this strife for control, this granting of special privileges, and this desire for security differ little from the real platform of any political organization. The social instinct is only in the germ as yet. Upon each Wednesday afternoon you will find them holding a business meeting in the Band Stand. It will be only a little while, however, before they follow the history of every other gang. They will lay aside their sticks and ball and "hang around" the corner or frequent some friendly candy-shop. Down on Front Street, near Roosevelt, you will find thirty boys between fourteen and sixteen who style themselves the Front Social Club. Last winter they used a vacant flat for a rendezvous. They care for little more than to keep together, to loaf, to shoot craps, to smoke cigarettes, and to isolate themselves from all others. They are now entering the social period in the development of the gang.

Hitherto the politician has befriended them only as individuals. A picnic has brought about a certain friendliness, or a vote bringing a job has awakened some little gratitude. Now, however, the time has come for the first impression upon the gang. One of the members, "Looking-glass-fighter" they dub him, is the son of the local Boss. He appears one day with an extra box of cigarettes and passes them around. "Say, fellers, dis joint is to de bad fer a hang-out. De old man says we can use his flat on Catharine." "All to de good," respond "de fellers," and the politician and the gang have shaken hands in a friendship not easily to be dissolved. Many benefits follow, but they are always judiciously given. The gas may cost the boys nothing. The piano may be contributed. A "feed on de old man" may strengthen the tie. Still, there is much wisdom and

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prudence in each bestowment. The Boss is educating the lads, not patronizing them, and very often the gang must contribute its portion of the expenses.

At election time they may become a valuable adjunct. There is not a gang in lower New York over fifteen years of age but bears allegiance to some politician. They distribute circulars, "throwaways," and election literature in general. They spot uncertain and unreliable votes; they shadow rival candidates for information; they augment the applause and cheering for the street speakers of their own faith, and add materially to the disturbance and "flying things" which greet their opponents. Thus the bond between the politician and the gang is strengthened—a support for the Boss and an education for the boy—until one day the tie is drawn very close. "Swift Kelly" is pinched (the leader of the gang is arrested). The "old man" now becomes a very present help. A word to his friend the sergeant and thence to the judge, and the boy is put on probation. If that is impossible, the fine is paid. The Boss has won the lad, and not him alone, but the gang with him, for they have received back their leader.

They are no longer boys, but young men now, and the politician is prepared for a further move. He plans the first outing for the club. It is a Sunday excursion, a "treat" by his worthy self. Every boy in the gang is there with his "bundle," and she is happy to be there. It is a great trip. Under the excitement, moved by the memory of many a good turn, dreaming of future graft, the die is cast. It is no longer the Street Gang with its sticks or the Club with its rooms, it is now the Association, with every interest on politics, for at the climax of that day's fun "Swift Kelly" has called the gang about him and expressed his views (he is likely to have had a previous rehearsal with the Boss). "Fellers, dis bunch has got one friend, and dat's Mr. Callahan. He's stuck by dis gang and played us clean. He's give us rooms fer a hand-out; he's put many a job in our way; he shoved de dust when de judge clipped me wings. Dis club has one friend, and it sticks by him. After dis day, which is de biggest blowout dis gang has yet seen, we's no longer the Henry Streets, we's de Callahan Junior Association."

Thus does the street gang disappear and that organization of mysterious birth, the political association, appear. The latter is the development of the former, and the politician who has been a friend to the first gives the name to the second. If you will walk down Third Avenue and notice the "stickers" on the "L" supports or the cards in the windows, you will read of outings, balls, or meetings of these associations. You will read of the Tim. D. Sullivan, Thos. J. Brennan, Lowenstein, Max J. Porges, and innumerable other associations, all of which were organized either directly or were recruited indirectly from some street gang under sufficient persuasion.

The "Catharines" were a street gang of twenty lads only twelve years of age, but they recently changed their name to that of the "Wm. Guthrie Association." In a similar manner the "Oaks" have become the "Murphy Association;" the "Madisons" are now the "Sullivan, Jrs." An East Broadway gang of fifty lads have assumed a new title, "The Young Adlers Association." The "Hamiltons" have, for sufficient reasons, chosen to be called the "J. P. Burke Association." Nor does this in any way exhaust the cases about Chatham Square of gangs of twenty to fifty boys under eighteen years of age that have developed from a street gang to a political association.

As they further progress they are more closely embraced by the larger organization. The street gang has become part of the local club, and they in turn of the city "Organization." The "Pearl Streets," for example, graduate into the "Five Points Social Club," which is itself only a school for Tammany Hall. Each seeks, however, to preserve its social functions. Balls, stags, and outings are given by the different clubs. Protection and assistance are lent them. Attempt to disturb the "Chatham Club" or the "Broken Shutter Association" if you question this. In return for this favor the party expects not only so many individual votes, but organized help. Fights and disorders at the polls can very often be traced to this sort of support.

It is not many years since Tom Foley made "his contribution to the expenses" of the "Five Points Social Club" (a club

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that began years ago as a social organization but now wears the Tammany star). Any one who lived about Chatham Square will tell you what occurred on the election following. No "Divver" (man) passed the "two and threes" of the "Five Pointers" without being provoked to fight or to run. Could he by any means pass this outer ring without being shuffled off, he would meet a line of that same gang "waiting to vote" (?), and that line waited ahead of him until the hour for voting was passed.

Such a factor does the boys' gang become in politics. Only a few years ago these little fellows were trying to control the street for their play. Now they are seeking to keep the city under their authority. The lad has become the politician. He has had his training, his education. Year after year the influence of the "old man" has passed upon him. The leader in his little clique will become the chief in the greater body.

The gang has become a part of the "Organization." Its motive has suffered little change. The good of those within, regardless of the loss to those without, is still the great object. The spirit of the one is that of the other—"the display of faithfulness and allegiance to the members, and the legitimacy of all intrigue and deception on those without." Their government is the same. Chief, lieutenant, and boss, all find counterpart in the gang. Their policy is similar; the assembly of the political organization, with the right of all to speak but the might of the few to rule, finds prototype in the meetings of the gang.

It is not the object of this article to show that these are merely coincidences. As such they would offer but little significance. It would make evident that the gang, with its motives and instincts, would develop of itself into a political ring; that when direction is given to its development it becomes the most reliable support a party can gain; that it develops the boy along "Organization" lines, thus inculcating loyalty to the ring without any conception of obligation to the people. Such being the part a boys' gang may play in politics, the problem of municipal reform is deeply involved in the problem of the boy. Better conditions will come, not alone by the persuasion of men, but by the training of youth.

Tribulations of a Seacoast Parish

By George S. Wasson

Author of "Cap'n Simeon's Store," etc.

Our readers will be interested to know that this story, though cast in the form of fiction, is a genuine human document. Mr. Wasson has lived for fourteen years in a small New England coast town and is thoroughly acquainted with the people of that coast in other towns. His volume of stories called "Cap'n Simeon's Store," lately published, is receiving from many sources warm praise for its singularly direct reproduction of the talk, way of thinking, superstitions, and old-time lore of the Maine mariner and fisherman.—THE EDITORS.

OVER the sagging wooden steps of the ancient meeting-house at Killick Cove, and covering deep the straggling path leading up from the road, the snow had lain undisturbed all winter. As the cold Northern spring grudgingly advanced, it slowly settled away until from under huge drifts in the little graveyard behind the church appeared quaint urns and weeping willows chiseled on reeling stones of slate over many a God-fearing old-time skipper of the Cove.

But the eaves ran at noonday till the snow was gone, and plantains and dandelions grew thickly in the still untrodden path from the road, until even Captain Isaac Windseye, latterly chief pillar of the Cove society, was forced to admit that the society was in an unusually bad way.

In younger days Captain Windseye had earned his title in transporting slab-wood by sloop to Portland, but, having thus laid by a tidy sum, straightway quit so perilous an occupation for good, and established a store on his native heath at Killick Cove. Here there undoubtedly existed enticing opportunities for a man with his particularly greedy appetite for

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"trades," not only in the way of lending money among an improvident fishing population, but frequently upon the occasion of wrecks in the vicinity. For these latter it was remarked that the Captain had a scent like a vulture.

He soon became a power in the village, and with prosperity came the development of a hitherto wholly unsuspected quality of his nature, for he not merely experienced religion in most violent form, but posed as its foremost champion in the Cove, and gradually assumed the difficult position of managing director in the affairs of the Cove's society. It is true that interest in the church seldom showed itself through expenditure of money on his own part, but was chiefly manifested in luring the pastors annually required, and in hounding his neighbors for their support; still, Captain Windseye habitually claimed much credit for his prominence in church matters, and constantly called attention to his labors in their behalf.

In spite of all, however, attendance and support steadily fell away, and the village of Killick Cove frequently remained for long periods without Sabbath services of any sort.

Allured by the promise of three hundred dollars salary, and donation parties at short intervals, the last incumbent bravely stood at his post for nearly six months. He failed to collect the promised money, and was, like his predecessors, obliged to eke out a bare living by haying and working at odd jobs about the village, till at length, being unable to support his family in the tumble-down parsonage, he vacated the premises one foggy night, leaving in lieu of farewell discourse, firmly impaled upon each remaining picket of the dilapidated front fence, one and one-half dozen yellow saleratus biscuit, these constituting the gross receipts of a recent donation party.

For many ensuing weeks the Killick Cove meeting-house remained closed except during the short stay of callow divinity students from a distant seminary, who came and spoke their little pieces, and went with the blueberry season; and also excepting the memorable Sunday on which Captain Isaac Windseye himself mounted the pulpit and held forth to an assemblage largely composed of persons in his debt at the store or otherwise.

So matters stood until, as the result of much laborious correspondence on the Captain's part, a shabbily dressed, well-nigh decrepit old man arrived one day by stage as a candidate for the vacant position, but, before having an opportunity of addressing the people, was bedridden by rheumatism, and so remained when, just as the fog was creeping in from sea towards the close of a brooding October day, certain prominent citizens, assembled in Abner Grommet's sail-loft, noticed a small white sloop drifting slowly into the harbor.

Her sole occupant seemed to be an elderly man in a long black coat, and as he anchored his craft in mid-channel, a battered canvas-covered spy-glass was brought to bear upon him by Captain Job Gaskett.

"That 'ere's that tormented ole mish'nary feller ag'in, ef I ain't mistakened!" exclaimed he, handing the glass to Captain Windseye. "Prob'ly he cal'lates to turn to and preach here Sunday. A man must owe hisself consid'ble of a bad gredge to take and scull 'round the rocks all soul alone same's he doos, come now!"

"Oh, wal, you! it's a trade same's everything else!" said Captain Windseye, after a long look. "That's him, I don't misdoubt. Let him go to work and preach all he wants. He'll come in jes' now handy's a pocket in a shirt."

"Who in tunkett is it backs the ole creetur, anyways?" asked Job. "Plague take his ole pelt, when the likes o' him gits a livin' preachin', seems 's ef there'd ought to be an opening for 'most any on us, and resk it! Ever sence that little confab him and me had together the last time ever he showed up here, I've kind o' sot him down for a reg'lar-built ole garsbag, and them that turns to and foots his bills must love to heave away money a sight wuss'n what I do!"

"Set-fire, you!" exclaimed Captain Windseye. "What sense is they takin' on so-fashion? Ef there's folks wants to take and send him round this way, and square all his bills, I don't see no great call to kick, now you can bate! 'Tain't the leastest mite of expense to us folks, and we make out to git us a Sunday's preachin' free gratis for nothin', in room o' not having none at all!"

"Preachin' for nothin' be jiggered!" retorted Captain Gaskett. "I'd lievser

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pay out a little sunthin' for my preachin', ef ever there was ary preacher struck this Cove now'days was wuth listening to; but dinged ef I call it no objic' to go and set under some pore ole has-been that ain't got no buckram left to him, nor yit one o' these young squirts same's they turn to and ship down here summer-times to preach out their grub and lodgin'! That last pore little shoat ever we had here wa'n't scursely ole 'nough to wear galluses, anyways, and I never figgered them kind are over 'n' above fittin' to tell us no great sight we ain't knowin' to a'ready in regards to the hereafter, nor nothin' else! I been knockin' 'round here 'most too long now to turn to and swaller down them little boys' say-so right kerplunk, leave alone asking for no more sich! But you come to take this here towzle-headed ole creetur out here in the bo't, and I can tell ye jest what about him in less 'n two shakes!"

"I ain't the leastways anxious to hear no more sich blasphemis rubbige!" snapped Captain Windseye.

"Sho, now!" said Captain Job, coolly. "I cal'late, though, to out with it, all the same, Cap'n. You don't make out to be all the one to this Cove has any say about the meetin'-house, Cap'n, ef you do run her now'days pooty much to suit yourself. Two year ago come spring, when this ole feller come in here last time, we hadn't had no preachin' for quite a long spell, mebbe you rec'lect. This ole mish'nary feller he come in of a noontime Friday, I know, and dropped killick right abreast o' my house, there. All soul alone he was, same's he is this time, and 'twas right in the thick of a fog mull, too. Wal, now, he come in same's to-day, noontime, we'll say; leggo killick under foot, took and snugged up things on deck all tanto, went b'low and turned in, I cal'lated, for he never once shoved his head outen the cud that we see till nigh supper-time, same's to-morrer night; goin' on two days, that was.

"Then he come paddlin' ashore in his small skift, clim' up over them laidges front o' the house there, and wanted to know of me jes' who 'twas had the care o' the meetin'-house; 'lowed how he cal'lated to turn to and preach into her next mornin'. Wal, o' course, I give him to un'stand you was called the biggest herb we had here now, Cap'n, but then I up and says to him, 'Elder,' s' I, 'come right in,' s' I, 'and have some supper 'long o' our folks. We're only jest this very minute settin' down,' s' I. 'Be tickled to death to have ye stop,' s' I.

"'No! No, sir-ee! Wa'n't noways hungry, and couldn't stop ef he was hungry. Must be steppin' right along any ole how!'

"'Wal, look a' here, you!' s' I. 'Don't, Elder,' s' I, 'don't for king's sake go to stoppin' no longer all soul alone out there aboard that little smoke-bo't so-fashion! That ain't no kind o' way to live!' s' I. 'Turn to and fetch your dunnage right ashore to-night quick's ever you can, and put up 'long o' us. We got any God's quantity o' room and to spare!' s' I.

"But no! You couldn't budge him a hair noways, and fin'lly the woman she come out and done *her* dingdest a-coaxin' of him too. 'Whatever should possess ye, Elder,' s' she, 'to turn to and do for yourself all soul alone aboard your bo't that way, when there's folks would love dearly to have ye take and stop 'long on 'em ashore?'

"But seems 's though her talk didn't amount to nothin' either, for allst in the world ever he'd do, he'd just up and fetch them horrid groans like o' hisn, till bimeby he turned to and drawed his ole mug down out o' all manner o' shape, and says, s' he: 'When I'm out there aboard o' the bo't,' s' he, 'I feel sure I'm all alone 'long o' my God,' s' he—them's jest his very words—but then he 'lowed how ef he should turn to and stop any time at all here on the main, he was like to git hisself smirched and s'iled someways or 'nother rubbin' up agin' our folks, and so he figgered prob'ly it stood him in hand not to go taking no sich chances!'

"'Wal, wal, wal, you!' thinks I to myself right away off, 'ef you ain't a dandy to go mish'naryin' 'round! Godfrey mighty!' thinks I, 'I've run afoul o' folks afore now that was what you might call nasty-nice, but be jiggered ef ever I see anything yit would commence to tetch *you*, Mister What's-your-name! Guess,' thinks I, 'on the whole you better a dinged sight stick her right out aboard your bo't where you be! We're a consid'ble weeked lot here to this Cove, that I'll give in to ye, but blowed ef I cal'late you're the feller to help us out no great a-preachin',

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and resk it!' I never went anigh the meetin'-house that time, and I don't cal'late to go anigh her this time neither, nor ary one o' my folks!"

"You're allus and forever ter'ble down on all them preachers, Cap'n Job," protested Captain Windseye. "I've took notice it's seldom ever we do git a one to this Cove without you're allus the fust to commence pickin' on him like. Mebbe the time'll come when you'll wisht you'd tended out on meetin' stricter 'n what you do."

"Like enough! Like enough!" laughed Job, good-naturedly. "But there, Cap'n, when you come to talk about my being down on them style o' folks, why, you're clean away off! I'm only jest givin' of ye a few p'inters in regards to this ole smoke-bo't feller out here. *Me* down on preachers! Why, 'tain't only this spring I was took for one o' them kind myself, there to Portland!"

"Yas, it's some likely you was!" sneered Captain Windseye.

"Honest Injun I was! That's a fact!" declared Job. "'Twas the time I visited to Mirandy's. Up steps this here white-haired preacher-lookin' ole sir, and ketches me by the hand, ter'ble glad to see me, now I tell ye. Asked how the folks was to home, and all sich-like, same's ef him and me was reg'lar ole chummies.

"'Wal, Elder,' s' I, quick 's ever I could slide in a word edgeways. 'Elder,' s' I, 'you got the advantage o' me in proper good shape this time, be jiggered ef you hain't, now!'

"'What!' s' he right away, 'ain't I addressin' the Rev. Mr. Slocum?'

"'Not by a blame' long chalk you hain't!' s' I, and I wisht to gracious you could seen the look he give me that time!"

"Didn't stop to make no more talk 'long o' *you*, prob'ly," remarked Abner Grommet from his bench.

"Talk? No, you bate he never!" replied Captain Job. "Shoved his hellum hard up, and kep' her off for all he was wuth, now I tell ye! S'pose likely I hadn't ought to spoke to him jest the way I done, but there, you! Prob'ly 'twill be all the same a hunnerd year from now!"

"Guess it's some lucky for you 'twa'n't ole Elder Roundturn you run afoul on that way," said Abner. "I often set here and think what works there'd be here to this Cove if ever he showed up here ag'in at this day o' the world! I cal'late he'd make shift someways to fill the meetin'-house chock-a-block full same's he useter, don't you?"

"Fill her full?" repeated Captain Job. "I cal'late he'd have her jammed chock to the hatch-combin's every lick, ef he had to turn to and collar every soul on us to do it! I never'll forgit the time I see him take holt on ole Skipper Adam Kentall up the ro'd a piece one Sunday mornin'. Seems 's though Skipper Adam sot out to take a walk down to his shore that mornin' so 's to turn a few dezen fish he was makin' there on his flakes, but Elder Roundturn he spoke him and ordered him to heave to right away. Big through as ary hockshead-tub, ye know ole Elder was, and strong 's a steer. The two had some little argufyin' it over at fust, but all to once I heern Elder holler out fit to stund ye. 'You won't trouble no fish not this mornin', my friend,' s' he, and bedide ef he didn't up and grab ole Skipper by the scrof o' the neck, and snake him off to meetin' in tow, goin' a good ten-knot stick at the least cal'lation. Why don't you turn to and gaft onto one o' them kind o' preachers to fill her up now'days, Cap'n?"

But Captain Windseye evidently by no means approved of such jocularity concerning a former light of the Cove church.

"All the same," said he, somewhat severely, "you come to take ole Elder Roundturn there, and them that could down him at preachin' was some scatterin'. I'm knowin' to it myself that when he was preachin' into the ole Neck meetin'-house you could hear him tol'ble plain chock down to the shore, and that's a good mile and a half, leave it to any man ef 'tain't!"

"Oh, he was a master ole feller to poke it to 'em in them days, 'cordin' to all tell," said Job Gaskett. "I'll bate too you never ketched him usin' no papers and writin's to preach out on neither, same's lots doos now'days!"

"I know they do!" cried Captain Windseye, indignantly. "I know they do, any grists on 'em doos so, but, set-fire, you! no sich kind o' krawn and rubbidge ever'll git no footing to this Cove as long's I've got ary word to say 'bout it!

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The way I allus look at the thing, ef a man's got a call he don't need no plaguey writin's to help him out. Ef he's got rale ole preachin' into him, it'll rabble out'n his mouth good and easy, and ef he hain't got it into him he best take and git into sunthin' else quick 's ever he can git 'round to it. Ain't that the right doctrine, Abner?"

"Wal, yas," admitted Abner Grommet, "I cal'late you got the rights on't there, Cap'n. "A consid'ble every-day sort o' chap can gin'ally make a pooty fair fist readin' a mess o' writin's off'n a parcel o' papers, but, by fire! the way 'tis with me, 'lowin' I go to meetin' at all, I want to see some feller into the pulpit can stand right up in his boots and reel it direct off'n his tongue, like!"

"That's the talk!" cried the Captain. "That air's what you may call proper good preachin', you! But I want a man should give us it so's it 'll be heerd good and easy, too. This here mumbling of it over, same's the most on 'em doos now'-days, is a style o' preachin' don't hit me wuth a cent, and I don't care who knows it, neither!"

At this point some one took occasion to speak in commendation of a certain Indian evangelist, so called, who had electrified his hearers during an all too brief sojourn at the Cove some months previous.

"Set-fire, you!" at once exclaimed Captain Windseye, in a burst of enthusiasm at the recollection of such eloquence. "What a voice that man had onto him! Put me in mind o' the fog-horn on the Neck fust time he come to preach, and that's a fact. There wa'n't nobody in them ordinances deef so's they couldn't hear *him* hollerin', now I'll guarantee! And d'ye mind them plaguey great long jaw-breakin' words he kep' a-ropin' in stiddy—why, there wa'n't ary soul ever to them meetin's knowed what under the livin' canopy he was comin' at, not half the time! Set-fire, but ef only he would stopped here a spell, I cal'late the meetin'-house would been shingled 'fore spring, and money to spare! Them kind won't never stop 'round long to sich places as this, though," added the Captain, regretfully.

"Why hadn't you went to work and coaxed him to stop over a spell, ef 't took a leg?" asked Job Gaskett. "Ef he suited so right chock to the handle, seems 's though you might turned to and rigged it someways so 's he'd hung on a while."

"Wal, didn't I try my dingdest a-coaxin of him, as you call it?" retorted Captain Windseye. "Coaxin' don't amount to shucks with them kind, though; it's the dollars that talks every blame' time! That air Injun chap 'lowed how he'd stop here jes' long 's I'd take and guarantee him his little ten dollars a week and board, and he wouldn't talk no less.

"I up and told him right off, 'Set-fire, you!' s' I, 'what you cal'late us folks 'round here is, anyways? Jest only a blamed click o' millionairees or what?' s' I.

"Wal, he never 'peared to give a rap one way or 'tother; independent 's a hog on ice, he was. 'Lowed how he could make that much wages 'most anywheres; so, bein's we couldn't seem to hitch hosses in no kind o' shape, he up and give it to her back down east ag'in where he come from. Now it's all ter'ble fine to go 'round here a-yippin' and yappin' how we'd ought to run a reg'lar-built, smart, A No. 1 preacher to this Cove, but I allus take pertik'ler notice quick 's ever it comes to drawrin' your wallets and puttin' out the cash, you fellers' tails is clean down betwixt your legs in a jif!

"Of co'se, we can't never count on no great shakes of a preacher stoppin' here long, for them kind most gin'ally strikes a soft snap to some city place—they're all after a dollar, same 's you and I be, eggs-ac'ly—them that preaches for the love on 't at this day o' the world is some few and fur betwixt, now I tell ye what! But I cal'late we could run a meetin'-house to this Cove, and keep a fair up-and-comin' style o' preacher into her, too, ef only our folks didn't begredge puttin' out a cent for preachin' now'days so like the very mischeef.

"I cal'late we're missin' of it right along scand'lous by not keeping no reg'lar preacher. For one thing, I cal'late we don't commence to git the rusticators we would to this Cove summer-times ef only we kep' holt on a preacher anyways stiddy. Ever sence them summer-folks struck in comin' this way at all, I've kind o' kept the run o' their talk about this here bus'-niss of not keepin' no preacher, and, set-

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fire! I can tell you for a fact we'd be full better off in the long run to keep a one!

"But there, as I say often to them rusticators up to my place there, I can't allus and forever bear the brunt o' the bills, that's a dead sure thing. I'm a pore man, I be, and going astarn every blamed hitch reg'lar, but I'll put in my time for nothin', and mebbe give what little money I'm able, 'cordin' to."

This familiar talk of poverty on the part of the forehanded Captain was always taken by his hearers for just what it was worth. Every man of them knew that his condition was most flourishing, and most of them had before this unwillingly contributed towards making it so.

"Wal, then, I cal'late that settles it for us folks," observed Job Gaskett, as Captain Windseye paused. "Ef your boarders says preacher, nothin' won't do without we turn to and git us a one for good, right away off. How about this ole Mr. Step-and-fetch-it you've got in dry-dock up there to the pars'nage now, Cap'n? Ain't he never liable to limber up so 's to be out 'round ag'in, think?"

"Set-fire, you! I dunno jest what to think 'bout him," answered Captain Windseye. "Some days I have consid'ble hopes he'll pan out fair to middlin' yit, but the thing on't is he's so blamed short o' clo'es, ye see. Ain't got ary half-decent coat to his name, nor nothin' else, fur's ever I can make out."

"You don't mean to say!" exclaimed Captain Job. "I want to know ef he's so bad off! I see, the day he come, there wa'n't nothin' very beautysome about the ole feller. Come right down to the fine thing, s' I to myself, he doos make out to be one o' the very lookin'est ole hasbeens ever was stranded here yit, but then, thinks I, p'haps he may turn out to be same's the singed cat, as the feller said, a sight smarter'n what he looks to be."

"You've allus got to take and heave slurs, now ain't ye, Job?" said the Captain. "Of co'se anybody can see he's pooty much all run out, and ain't no great to look at, but his lungs 'pears to be good yit, and I cal'late ef only we take and sort o' tog him out a grain amongst us, and mebbe top-out that there old chimbly to the pars'nage, he'll be more'n apt to stop here the winter over, and 'twon't be no great bill of expense to us neither. Looks to me, he doos, jes' though he wouldn't need no sich dretful sight of urgin' to stop and preach 'most anywheres for his keep."

But it proved that shrewd Captain Windseye was too hasty in thus flattering himself that the Killick Cove meeting-house was soon to have a pastor preaching into her on such favorable terms. The health of the new candidate turned out so poor, and his worldly possessions so exceedingly scanty, that retention was at length deemed inexpedient, and after a short trial he too departed.

Said Job Gaskett, in summing up the matter afterwards: "Cap'n Windseye he made out to pick up a pore ole wrack of a preacher adrift outside here somewheres, and towed him in here to the Cove, cal'latin' for sure how he'd gafted onto consid'ble of a big prize. Come to call a survey, though, they found the gear pooty much all played out; keel twisted out o' all reason; wood-ends started forrard and aft, and the upper works ter'ble punky like. They fin'lly come to the conclusion she wa'n't wuth repairin' up, so they jest turned to and condemned the ole creetur, and sot her adrift ag'in, to be red on her."

Then followed another long period of what had come to be known as "low-water-slack" in parish affairs, but at length it began to be rumored that a candidate was coming who at one time in his career had actually preached in that cultured region rather indefinitely described as "up back o' Baws'n somewheres."

In due course of time the Rev. Mr. Mudger appeared at the Cove, distinguished by the tall silk hat he invariably wore even while personally making much-needed repairs upon the desolate old parsonage. Under the pilotage of Captain Windseye he later strode about the village making acquaintance with his flock, everywhere creating a most favorable impression, and confirming the Captain's expressed belief that not only was Killick Cove at length possessed of a reg'lar-built snorter of a preacher, but, moreover, one of that desirable variety who wouldn't go outside the Bible for nothin' nohow.

In Abner Grommet's sail-loft his first sermons were discussed for a time to the utter exclusion of other subjects. With

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pardonable pride, Captain Windseye drew attention to the powerful manner in which the elder had socked it to 'em on the preceding Sabbath, and reiterated his belief that a reg'lar snorter was now at the helm; Abner Grommet declared enthusiastically that they were indeed at last gittin' of it poked to 'em in proper good style; and Captain Job Gaskett confessed with delight that the new minister was simply whangin' and cuffin' of 'em right and left, and not leavin' of 'em in no kind o' shape at all.

Such favorable comment on Mr. Mudger's plan of campaign, as indicated in his opening discourses, was, however, not merely confined to that select coterie frequenting the sail-loft, but was constantly to be heard throughout the village of Killick Cove. Judiciously refraining from discussion as to the identity of the unrighteous persons whose evil practices were at length being rebuked in such scathing terms, each man, with a serene feeling of personal immunity perhaps not peculiar to Killick Cove alone, apparently included his neighbors in the black-list of names, and chuckled mightily at such merited castigation. Thus may possibly be explained, in part at least, the unwonted wave of enthusiasm with which the new pastorate undoubtedly began.

But it seemed as though fate had decreed that trouble should be the lot of the Cove parish in these latter days. For a time all went smoothly enough, though the pace set by the impetuous Mr. Mudger in his first few sermons proved too hot for permanent retention, and his popular manner of sockin' of it to 'em lost some of its pristine vigor as the weeks rolled by. Still, his labors were on the whole acceptable, and numbers of young men appeared to find the evening service especially attractive.

There was always the alluring hope that the Elder might at any minute again delight their souls by whangin' somebody after his early ravishing manner, and meantime the rear pews of the meeting-house furnished decent facilities for amusing conversation and the consumption of peanuts, corn-balls, and tobacco.

On a fateful Sabbath evening, however, after dealing as usual in a plain-spoken manner with certain frailties of his flock, Mr. Mudger rashly ventured a remonstrance against these time-honored features of worship in the Killick Cove meeting-house. Munching peanuts continually during services, and the incessant spitting of tobacco-juice in the corner of the family pew, were habits, he plainly declared, with which he was heretofore unfamiliar, and against which he acknowledged the strongest prejudice. Then, expressing a fervent wish that in the future they might be dispensed with, he pronounced the benediction.

But it must not for a moment be supposed that the high-strung, sensitive natures of these young men could brook so wanton and deliberate an insult, and several of them immediately announced their intention of lickin' the Elder within an inch of his life, thus avenging his unpardonable slur upon society and the citizens generally.

Accordingly, four of them, divested of coats, and with shirt-sleeves rolled up, lay in ambush for him in a thick growth of alders by the side of the road as he returned home that evening.

Now, fortunately, the Elder, though by no means a heavy man, was a muscular Christian of pronounced type, and had, moreover, previous to entering the ministry, served for some years with much credit on the police force of a large city. Though it seems incredible that he should at the time have foreseen a call to labor in the vineyard at Killick Cove, yet had this been the case he could in nowise have fitted himself to more purpose for the strenuous life of his present incumbency. In short, it transpired that as an officer Elder Mudger had won renown on his beat for his masterly manner of running in hoodlums, and the four young men who anticipated a veritable picnic in the proposed meeting with their pastor were somewhat discomfited at the outset by the totally unconcerned manner in which he received their first volley of threats and profanity.

Far from recanting, or even showing the least apprehension of the impending thrashing, the Rev. Mr. Mudger, as it were, cast aside for the moment his priestly robes, and, addressing his young parishioners in the terse phrases of an unmistakable layman, assured them that unless they forthwith hied from his presence with the utmost despatch, he would

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then and there proceed to wipe up the ground with their persons.

Failing to withdraw at once as the Elder suggested, two of the young men nearest him suddenly found themselves revolving among the dust-laden burdocks by the roadside; seeing which, the other defenders of the Cove's fair name speedily fled into the alder-bushes, and Mr. Mudger coolly proceeded on his way homeward.

But the matter was far too serious to be allowed to rest here, and as a result, numbers of persons whose help could ill be spared withdrew their aid of the society in anything but mute indignation. Before the leaves had fallen from the stunted cherry-tree at the parsonage gate a rude little sign bearing the word "Dressmaking" appeared nailed to its trunk, and later Mr. Mudger himself in his tall silk hat earned a few needed dollars at banking up certain houses for the winter with rockweed and kelp from the shore.

By Christmas, however, the parish at Killick Cove was once more pastorless, and the gray little meeting-house again stood deserted among the ledges on the hill. The howling northeast storms started bricks from its crooked chimney, and scattered shingles from the roof broadcast among the mossy headstones of its zealous supporters long years ago.

Very often the two narrow front windows were seen gleaming with the cold light of the winter sunset across the bay, but the snow again lay heaped in unbroken drifts high against the weather-beaten door.

Why the French Have No Social Settlements

By André Siegfried

FOR a long time the Social Settlements of England and America have attracted the attention and, I may say, the admiration of that part of the French public which cares for social matters. The old *cliché* of the French, ignoring what is going on outside Paris, has long ago ceased to be true, and at present we are well informed about that splendid movement of the Settlements of which the English and the Americans are so justly proud. Why, then, has that mode of social work had, up to the present time, no real success in France?

I do not mean to say that the French have not dealt with the momentous problem of the relations between the different classes. In a democracy (and France is a democracy in the true sense of the word), the people being called to exert a decisive influence on the government, it is, of course, most important to educate them. The founders of the third republic understood the gravity of the thing, and under the leadership of Jules Ferry they framed the well-known laws on primary education. Since then the workmen have taken each year a greater part in the government of the country, and, seeing this evolution, quite a number of the people of the richer and more educated ranks have understood the necessity of entering into closer contact with the laboring classes.

During the last years of the last century the ground seemed then to be well prepared for the creation of Social Settlements. Many young men had visited the English and American Settlements, some had even lived in them, and were eager to create institutions of the same kind in their own country. Their propaganda was at a certain time flourishing in various French circles, but it has never been broadly popular. Some institutions very like the Settlements have been tried, but in order to succeed they had to be modified, and to take the classical form of the French *Universités populaires*. The reasons of that transformation and the predominance of the *Université* on the Settlement constitute an interesting problem to study, as it throws a curious light on the feelings and methods of the Parisians in their social and political conceptions.

The difficulty of making Settlements in Paris (I do not say France, in order not to indulge in exaggerated generalizations)

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does not lie in the lack of eagerness of the average Parisian to study and to learn. On the contrary, I think that no population in the world has such a great desire to learn. You will never hear science more spoken about than in the discussions of the *Universités populaires*. It seems that the French workmen, having as a rule given up religious belief, have taken for their own the idea once flourishing in the time of Renan, that Science will be one day the master of the world, and that the scientist will be all-powerful. This love of knowledge is a broad and solid basis for the organization of universities or schools for the people. But Settlements are something else and something more.

The first and great obstacle met is that the working people of Paris (I mean here the people who live mostly in the *faubourgs*) are extraordinarily independent, and that their usual feeling toward the upper classes is one of distrust. They were in olden days under the influence and sometimes the domination of the richer classes and of the Roman Catholic Church. They have won liberty by hard fights, and they are now very particular about anything or any one likely to influence them again. That is undoubtedly why any kind of patronage is now rather unpopular in Paris. People always fear some intrusion of a political, or religious, or even a moral kind.

This state of feeling obliges those who deal with popular universities or Social Settlements to be extremely careful. They must avoid even the appearance of any political, religious, or even moral propaganda. If you want to have a political meeting, do it openly. I should say the same thing of religious work. But you will lose entirely the confidence of the average Parisian workingman if you come to the *Universités populaires* with the least ulterior motive, or even the appearance of such a motive. Those who have followed the evolution of French thought for the last century will understand very well the great difficulty of the situation. They will understand, for instance, that it would be inconvenient in Paris to have Settlements with clergymen as residents. They will understand also that religious or simply ethical principles would not be welcome when set forth by a lecturer with the aim of doing good to the hearers. The French are generally good people, often altruists and generally idealists, but they hate being sermonized. Every one who wants to found an institution with some chance of success must not forget this point of view.

Another characteristic of the workman in Paris is that he does not admit any hierarchy of classes. The English, for instance, have never lost their traditional respect for the noble and the rich. That fact gives a great power to the upper classes, and they would be wrong not to use it. In Paris such a kind of influence may be real with the lower middle class, but with the workingmen it is utterly non-existent. When members of society have to come into contact with the working people, they must try, on the contrary, to make them forget that they are of another social level. The Parisians are usually such good talkers and so quick-witted that it is rather easy to talk with them as you would do with friends. This attitude of equality is certainly the best. I have met sometimes English or even Americans who were to deliver lectures in Paris for the people; they thought they ought to appear in their most elegant clothes; that the people would be honored by the fact. I think they were completely mistaken and had failed to understand the true character of the Parisian democracy. The way of approaching people is to go with the simplest clothes you have, and to mix with them exactly as with comrades, forgetting even that you have or might have some intellectual or social superiority over them.

After this brief description it is easy to understand that it would be difficult to organize in Paris Social Settlements exactly after the English or American type. The principal features of the Anglo-Saxon Settlements appear to be, with the educational part, the residence of educated people in the poorer quarters, and the personal patronage and influence of the residents among the families of the quarter where they dwell.

In Paris the educational part is easy to organize and usually successful. But the residence scheme and the patronage are awkward to carry out. I do not say that you cannot find in Paris charitable people living among the poor and doing marvelous work. But I think that the plan of a

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body of residents, in the English or the American style, has not yet been successfully tried in the French capital. The *milieu* is not really favorable. If the residents want to win a good reputation in the quarter they have chosen, they have to live exactly as the people around them. If they indulge in, I do not say luxurious, but simply comfortable rooms, it will be known, and some will feel jealous or judge it unsuitable. If, having noticed that state of feeling, you oblige the residents to live in poor rooms, in the outlying parts of Paris, you will find most likely some trouble in recruiting people to live the life of apostles or missionaries. The question of patronage is by no means an easier one, for the reasons I have already explained. I suppose those are the causes why Social Settlements have not flourished in France.

I should not dare to conclude that Settlements will never succeed in French towns. But for the present I must remark that among the *Universités populaires* no one works on the line of a Settlement. In a capital where paupers are not exceedingly numerous, where there is no particular prestige of wealth or society, but in fact a real prestige of brains, the popular university is certainly better adapted to the wants of the situation. That is probably why France has no Social Settlements, while it has a wonderful growth of social work under the successful form of the *Universités populaires*.

The Turk and His Lost Provinces[1]

THE present unrest in the Balkan provinces makes the appearance of this volume timely. In picturesque phrase Mr. Curtis describes for us, first of all Turkey, and then the Turk's lost provinces. We have in this book much of that direct, almost conversational, talk which also distinguished the author's "Between the Andes and the Ocean."

Mr. Curtis believes, as did the great Moltke, that Europe's next battle-ground will be the Balkan Peninsula. The horrors which have been constantly occurring in the Balkans need occasion no surprise; these will continue to occur so long as Turks are permitted to govern Christian communities. If a Christian woman repels a Turk's advances in Macedonia, for instance, persecution begins not only as regards herself, but her family also; father, mother, brothers, and sisters are arrested for fictitious offenses and thrown into prison. They may be accused of treason and shot; they may be fined the entire value of their property, and made to suffer other penalties which the Turks show great ingenuity in devising. Of course there are many cases of yielding; but, says Mr. Curtis, usually the entire family abandons everything and flees across the boundary into Bulgaria, with only such property as can be carried in their hands, to begin life over again under the protection of the Bulgarian authorities and among sympathetic surroundings. Turkish officials invariably confiscate any property that may be left. Southern Bulgaria is full of such refugees.

On the other hand, there has been enormous provocation from the Bulgaro-Macedonian brigand "committee." Few will agree with the author that the present management of the Macedonian Committee is "patriotic, unselfish, and honest," though Mr. Curtis does admit that the previous administration was corrupt and vicious. With regard to the kidnapping of Miss Stone, Mr. Curtis makes a statement which may surprise some:

> No demand has been made upon Turkey for indemnity or other reparation, because it is clear that the crime was committed by Bulgarians and not by Turks, although upon Turkish soil and in Turkish disguises; and it is equally clear that the conspirators desired and intended to involve Turkey in complications with the United States.

Of course the Macedonian Committee needed money to carry on their armed propaganda, desired to terrify the American missionaries into co-operation with them in their efforts to secure the emancipation of Macedonia, wanted to attract the attention of Europe and hoped to provoke complications between Turkey and the United States, thus involving a new Power

[1] *The Turk and His Lost Provinces: Greece, Bulgaria, Servia, Bosnia.* By William Eleroy Curtis. Illustrated. The Fleming H. Revell Co., New York.

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in the question. This granted, we do agree with Mr. Curtis when he says:

No one will suggest that the sufferings of the Christian citizens of Turkish provinces should be prolonged, even though bandits and blackmailers may be interested in their redemption. The world owes a duty to the people of Macedonia.

The control of Bulgaria has now been obtained by the very power which the Treaty of Berlin was supposed to oppose. Intrigue has done what international law could not do.

The lack of educated natives in Bulgaria made it necessary to fill nearly all of the important military and civil offices with foreigners, and the Russians obtained the most influential places. Clever men were sent from St. Petersburg to cultivate public sentiment, and by mercenary and other means to influence elections.

The brave Prince Alexander, however, instituted a spirited policy independent of Russian influences, adding an encouragement of education to an extent not appreciated by the clergy of the Greek Church. The Russian Government retaliated by a conspiracy which might have happened in the Middle Ages, in the days of the robber barons and the Medici, but with which there is nothing to compare in modern times. The crowning shame is that not one of the Russian officials who were engaged in the plot was ever punished, or even censured. When, finally, Alexander saw that Russia would compel him to retire, he exacted a pledge from the Czar that the Bulgarians should henceforth manage their own affairs without interference, "a pledge violated within the next thirty days." The leader of the assassins of Premier Stambulov, our author avers, was a political adventurer who had frequently been employed by the Russian Minister on confidential missions. Mr. Curtis is so scathing in his indictment of Russia as to declare that its diplomatic agent in Sofia has gradually acquired an influence over Prince Ferdinand (Prince Alexander's unworthy successor) and a control over the Government that are now almost absolute. "Ferdinand might as well be the Governor of a Russian province."

Mr. Curtis believes that in Bulgaria, Servia, and even Rumania disorganization and decay are advancing more rapidly than are the elements of progress—a statement which will be challenged in many a quarter. He declares that Russian influence is now supreme in Rumania as well as in Bulgaria, and that the Servians are willing to submit to Russian domination under certain contingencies. It is difficult to believe that Russian influence is supreme in the first-named land.

Since Mr. Curtis's book was published the Servian King, Queen, Prime Minister, and a number of other dignitaries have been slaughtered; hence the following excerpt may be read with interest:

Sunday morning the King gave an audience to the Skupshtina, as the parliament is called, and it was, therefore, one of the great days of the year. The bishops and the clergy, in their magnificent embroidered vestments, were even more imposing than the generals in uniforms of blue, scarlet, and green, with gold braid. The members of the diplomatic corps in court dress were led by the Turkish Minister and his suite. The Austrian and Russian representatives were handsomely decorated and made a fine appearance. They were watched with interest because it is supposed that both are intriguing for the control of the country. The members of the Skupshtina were clad in black evening dress, with embroidered shirt-fronts, white ties, and white gloves. A band of music stood in the area beside the palace and played lively airs while the ceremonies were going on, and a battalion of the King's bodyguard, in brilliant uniforms like those of the Austrian Hussars, was drawn up in two lines, between which everybody had to pass. I looked at these troops with peculiar interest, *because upon their loyalty the life of the King depends*.

Politics is the curse of Greece.

I have always noticed that the smaller the country the hotter the political contests. In Servia, Bulgaria, and certain American republics, where the population is less than in Greece, political agitation is even more bitter, and a larger number of people give their exclusive time to it.

Even so acute a man as Mr. Curtis, after trying to discover the political issues in Greece, gave up the task in despair. The local complications are too intricate, says he, to be untangled by a stranger, and "when you bore through into the pith of the thing you find that the ambition to hold office is the ruling motive."

Bosnia makes the only bright picture in the book. Thirty years ago that land was in a worse condition than Macedonia is to-day, because it had a larger proportion both of Mohammedans and of Turkish outlaws. One could travel in Bosnia only with the greatest difficulty and with not less danger than in the wilds of Kur-

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distan. The condition of the people was more abject than that of the fellahîn on the Nile. Yet one who visits Bosnia to-day can scarcely believe such conditions to have existed only a short time ago. No passages in Mr. Curtis's book are more valuable than those which show what law, order, education, and broad-gauge rule have done with the hitherto apparently hopeless state of Bosnian civilization:

> Railroads reach every corner of the province, and the freight-houses are fed by long caravans of carts hauled over excellent highways. The towns are filled with new and handsome houses, factories have been built to utilize the water-power, a university, colleges, academies, training-schools, and other institutions have been established to qualify the people to make the most intelligent use of their opportunities. Members of the different religious faiths mix with each other on amicable terms and show mutual respect and mutual toleration; the courts are wisely and honestly administered, justice is awarded to every citizen regardless of his religion or social position, taxes are low and honestly collected and disbursed. There has been little corruption in office, and whenever it has been discovered it has been severely punished. The people have learned for the first time in their history that honest complaints will be patiently listened to and that wrongs will be redressed. The introduction of free education has enabled them to appreciate the value of such a government.

The Bible and the Monuments[1]

THE publishers of "Explorations in Bible Lands during the Nineteenth Century" have given to it a form which is impressive both for its portliness and for its typography. We can well imagine the pride with which a minister would view this volume on the shelves of his working library, and the comfortable consciousness of possessing what would serve at once as a testimonial to his scholarly inclinations and a storehouse of information on the history of the peoples of the Bible. We can imagine, too, the assiduity with which, after the first flush of possession had passed, he would let it remain on the shelf.

To the expert, or *quasi* expert, this volume is of undoubted interest. In the first place, it gives at first hand an account of the explorations and excavations undertaken by the editor and principal contributor to the book, Professor Hilprecht, the Assyriologist of the University of Pennsylvania; in the second place, it combines in one volume accounts of expeditions and discoveries, not only in Assyria and Babylonia, but also in Palestine, Egypt, and Arabia during the last century. The fact that the account of the work done by Americans is given here officially is, so far as its technical value is concerned, an extenuation of its being accorded space out of all proportion to the rest of the volume. It is not, however, an extenuation of the personal animus that appears in Professor Hilprecht's accounts of the origin and history of the Babylonian expedition of the University of Pennsylvania. If in writing his accounts he was not influenced by the desire to justify himself as well as to record the facts, he should have guarded more carefully against subjecting himself to the suspicion that he was. As it is, parts of the narration are not very dignified. The ordinary reader who buys this book in order to learn about Oriental excavations is not likely to be very much concerned as to whether the author is right or not in statements which amount to saying, "I told you so!"

The early explorations in Assyria and Babylonia were marked by a courage and an idealism that are highly praised, though not a whit too highly. What the men of these expeditions endured is typified in events of the '30s and '40s. In the middle of the former decade a party of men under command of Colonel Chesney left England for the Euphrates. Among their other possessions, two iron steamboats had to be carried overland from the Bay of Antioch to the Euphrates. Fever and inundations were the first enemies to be overcome. Then, after a year of laborious progress, the descent of the river was made. The population of the region turned out "to see an iron boat swim," for there was a tradition "that when iron should swim on the waters of the Frât, the fall of Mohammedanism would commence." Soundings, explorations, and tours of explanation and conciliation to

[1] *Explorations in Bible Lands during the Nineteenth Century.* By H. V. Hilprecht, Ph.D., D.D., LL.D. Illustrated. A. J. Holman & Co., Philadelphia.

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neighboring Arabs were carried on during the descent. Suddenly a simoom, with its "dense masses of black clouds, streaked with orange, red, and yellow," struck the vessels with terrific force. One of the vessels sank and twenty men were drowned. The other vessel continued to the juncture with the Tigris, and ascended that river some distance. When returning up the Euphrates, the engines broke down. Funds were exhausted, Russian opposition was made emphatic, and the enterprise ended. But the results of the surveys made at that time can be seen in the later expeditions, and are valuable even to-day.

In 1845 Sir Austen Henry Layard started to excavate Nineveh. Knowing the evil disposition of the inhabitants of the region, he set out ostensibly as a hunter. With untrained Arabs he began his toil. On the first day he discovered two Assyrian palaces. He pushed on with his work. The rains of winter poured through the hovel where he passed the nights. Then the Governor of Mosul, learning of the operations, forbade further work. Under the cover of making drawings and copying inscriptions, Layard continued his search. A new and enlightened governor replaced the old one. Further excavations were then made possible. It was under the protection of this new governor that the enormous human head of a winged lion (one of those that are now seen in the British Museum) was found. The amusing method by which the Arab workmen brought Layard to see it—an incident, by the way, which is one of those that show the interest these Arabs took in the work—is told for the most part in Layard's own words. In order to arouse interest in England, he had been digging to find some well-preserved monuments, and had unearthed, in the process, the earliest palace of Nimrod.

> On the morning following these discoveries he rode to the encampment of a neighboring shaikh, and was returning to his trenches, when he observed two Arabs of the latter's tribe "urging their mares to the top of their speed. On approaching him they stopped. 'Hasten, O Bey,' exclaimed one of them; 'hasten to the diggers, for they have found Nimrod himself. Wallah, it is wonderful, but it is true! We have seen him with our eyes. There is no God but God!' and, both joining in this pious exclamation, they galloped off without further words in the direction of their tents. . . . One of the workmen, on catching the first glimpse of the monster, had thrown down his basket and run off towards Mosul as fast as his legs could carry him. . . . Entering breathless into the bazaars, he announced to every one he met that Nimrod had appeared." . . . The governor, "not remembering very clearly whether Nimrod was a true believing prophet or an infidel," sent a somewhat unintelligible message "to the effect that the remains should be treated with respect, and be by no means further disturbed, and that he wished the excavations to be stopped at once."

The work was resumed after the excitement had subsided. Then Layard's health, revolting against the work carried on in that climate, broke down. After two months of recuperation he was back again in the trenches. Then came new difficulties; funds were lacking; but Layard continued, making even greater discoveries, and in the course of his work identified the site not only of Nimrûd, but of Nineveh itself, the capital of the vast Assyrian empire.

The larger part of the book, dotted as it is with names that bristle with diacritical marks which mean little to the ordinary reader, lacks the human interest existing in stories that are told of Chesney and Layard and some others. Nevertheless, the book as a whole is not without some interest for the ordinary minister or other student of the Bible; for it is a record of labors that have given new significance to the Bible. It is due to such labors, involving patient enthusiasm, the expenditure of money, and even the loss of many lives, that the life of nations which were ancient when Greece was young is being restored to the knowledge of men; and to such labors, together with the equally patient and courageous work of literary critics, is due the understanding of the Bible, not as a mere mechanically dictated law, but as a record of a people whose life, in connection and in contrast with the nations round about, felt the guidance of God and struggled up toward him.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Ahead of the Army. By W. O. Stoddard. Illustrated. The Lothrop Publishing Co., Boston. 5×7½ in. 302 pages. $1, net.

The author of those excellent stories for boys, "The Noank's Log," a tale of the Revolution, and "Jack Morgan," a tale of the War of 1812, has now published a story of the war between the United States and Mexico, which ought to prove as interesting to young readers as have been its predecessors. The hero of the book is an American boy who arrives in Mexico as the war is beginning, and becomes a guide of our army. As such he meets Captain Lee, Captain McClellan, and Lieutenant Grant—men destined to become famous in another and greater war.

American Newspaper Annual (The). N. W. Ayer & Sons, 300 Chestnut St., Philadelphia, Pa. 6½×10 in. 1,466 pages.

This portly volume includes a remarkable gain in number of newspapers and periodicals; an analysis of increase, however, shows the gain to be mostly sectional. There are notable additions both in number of towns and number of newspapers in Pennsylvania, West Virginia, Wisconsin, Minnesota, Oklahoma, Indian Territory, and California; these additions make about two-thirds of the total, but the other third is scattered among the remaining States, some of which even show a small loss. In the United States and Canada the dailies have increased in number to nearly twenty-five hundred, the gain in the United States being just double that of the previous year. This, says the editor of the Annual, is largely due to the extension of the rural free delivery system, which in many cases has caused the establishment of new dailies, or the change from weekly or other issue to a daily issue. To this he adds an interesting and, to many, a surprising statement: "The discontinuance of the weekly edition of leading newspapers is being increasingly noted." The number of weeklies is about two hundred greater than the report for the previous year; this is undoubtedly due to the growth in newly settled districts. A very striking augment, also, is that of the monthlies. They have increased by no less than eighty—four times as much as the gain of the previous year. The net gain in the total number of newspapers and periodicals enumerated in this Annual is the largest recorded since 1897. It is true that the names of several hundred publications will not be found in this Annual, as they have no value either for the general public or for the general advertiser. Among them are the papers issued by local churches, the small colleges, the high schools and academies, and the private schools. Not only by reason of the twenty-three thousand and more newspapers and periodicals enumerated, but also by reason of noteworthy accuracy in the enumeration and description, this Annual is invaluable to every one interested in newspaper and periodical circulation.

Another View of Industrialism. By William Mitchell Bowack. E. P. Dutton & Co., New York. 5½×8 in. 403 pages. $2, net.

This is a weak attempt to create a new political economy by treating industrial problems from a metaphysical standpoint. The author believes that in our enlightened day economic truth only needs to be presented in order to be accepted. "Adam Smith, Ricardo, Malthus, John Stuart Mill," he says, "were ever marshaling their arguments against the dangerous fallacies and hostile interests of their age," but now "these giants have all been slain." This extreme bit of optimism recalls by contrast Macaulay's reflection that the doctrine of gravitation would not be accepted to this day if it had interfered with vested interests.

At the Gates of Song: Sonnets. By Lloyd Mifflin. (Third Edition, Revised.) Henry Frowde (American Branch), Fifth Avenue, New York. 6¼×8¾ in. 150 pages. $1.25, net.

The third edition of Mr. Lloyd Mifflin's collection of sonnets, entitled "At the Gates of Song," will be welcomed by the many who think him a modern Wordsworth. His poems are simple, strong, and beautiful; the feeling they express is both deep and great, and the style is distinguished by appreciation and scholarship. There is the craving in the heart of every man for the lovely, tender, and noble; it is not too much to say that such sonnets as "The Ocean Isle," "The Voiceless," "He made the Stars also," do very much toward satisfying these longings. Mr. Mifflin's book seems an abiding contribution to American poetry.

Aus dem deutschen Dichterwald: Favorite German Poems. Edited by J. H. Dillard. The American Book Co., New York. 5×7 in. 206 pages.

In this anthology Professor Dillard, of Tulane University, has done welcome service to all lovers of German poetry. In a volume not too large for the pocket, well bound and well printed, we find a collection of short German poems, ranging from Luther to Geibel. The grouping of the verses into four departments or chapters is original and attractive, the arrangement being with regard to thought and connection rather than (for American readers) any progressive ease in translation. Yet even very young readers will not have to seek far before coming upon their favorites—"Der Gute Kamerad," by Uhland; Körner's "Gute Nacht," Heine's "Zwei Grenadiere," and Goethe's "Ich ging im Walde" or "Sah ein Knab' ein Röslein Steh'n." From these titles it may be seen that the anthology is especially rich in verse which was first published in that wonderful period for German literature just

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before and just after the beginning of the nineteenth century. Finally, we acknowledge with gratitude another excellence. The English notes are not put at the end of the book, as is too often the case, but at the bottom of the page, where they ought to be.

City of God (The). By St. Augustine. Translated by John Healey. (The Temple Classics.) In 3 vols. The Macmillan Co., New York. 4×6 in. 50c. per vol.

Color of His Soul (The). By Zoe Anderson Morris. R. F. Fenno & Co., New York. 4×7½ in. 220 pages.

A piece of crude realism that shows the ugliness of life in New York City.

Distribution of Blood Vessels in the Labyrinth of the Ear of Sus Scrofa Domesticus (The). By George E. Shambaugh. (Reprint from the University of Chicago Decennial Publications. First Series, Vol. X.) The University of Chicago Press, Chicago. 8×11 in. 35 pages. $1.25.

Duke and His Double (A). By Edward S. Van Zile. Henry Holt & Co., New York. 4½×6¾ in. 187 pages. $1.

Hints for Lay Preachers. By F. B. Meyer. The Fleming H. Revell Co., New York. 5×7½ in. 128 pages. 50c., net.

Though addressed to lay preachers, this volume may be read with equal profit by ministers. It states with great concreteness and directness the fundamental principles involved in all effectual preaching. In spite of one or two instances of indulgence in the whimsical (as, for instance, an objection to a sermon with six divisions, because six is the "number of the Beast"), these chapters illustrate with great genuineness and spontaneity the principles enunciated, for they bear the characteristics of brief sermons themselves. When Mr. Meyer deals with specific methods of sermon-making, he wisely points out that their value depends upon temperament and other variable conditions; but when he deals with underlying principles, he speaks with the confidence of one who possesses truths that can be universally applied. We wish that every minister might make these principles a part of his sub-conscious self.

Hiram College and Western Reserve Eclectic Institute: Fifty Years of History, 1850–1900. By F. M. Green, A.M., LL.D. Illustrated. The O. S. Hubbell Printing Co., Cleveland, Ohio. 5½×8 in. 425 pages. $1.50.

Interior of the Kingdom (The). By David Vaughan Gwilym. Thomas Whittaker, New York. 5½×7½ in. 132 pages.

A series of meditations on the spiritual and devotional, as distinct from though not necessarily in contrast to the theological, or the practical, side of Christian life. They all center about the Beatitudes.

Ireland and Her Story. By Justin McCarthy. Funk & Wagnalls Co., New York. 4¼×7½ in. 190 pages. $1.

Mr. McCarthy's latest volume is a clear narration of the social and political evolution of the Irish nation from the earliest times to the present day. Mr. McCarthy vividly brings out the chief figures in the history of his people—Grattan, Flood, Tone, the Emmets, O'Connell, Parnell—though his accounts of such movements as that for Roman Catholic Emancipation, the "Young Irelanders," the Home Rule propaganda, and finally the contest for the ownership of the soil, are necessarily condensed. Still, they are related with all the compelling power of Mr. McCarthy's brilliant phrase. The little book in its appropriate green cover, excellent page and print, should find wide circulation, if for no other reason than that no one is better qualified to describe Irish events than its author. Though he has been chairman of the larger section of the Nationalist Party, and for many years the leader in the House of Commons of the views of the Irish majority, he has never lost the confidence and the esteem of Englishmen, and thus among Irish representatives at Westminster has occupied a unique and enviable place.

Junior Studies in the Life of Christ: A Year's Course of Thirty-five Lessons, for the Use of Junior Students and Classes. By Ralph Eugene Diffendorfer and Charles Herbert Morgan. Jennings & Pye, Cincinnati. 4×6½ in. 221 pages. 50c.

König der Bernina (Der): Roman aus dem schweizerischen Hochgebirge. By J. C. Heer. J. C. Cotta'sche Buchhandlung Nachfolger, Stuttgart und Berlin. 5×7½ in. 361 pages. $1.

The Engadine is justly becoming more and more the playground and the health-ground of Europe and of the world. This is due to its apparently unique physical character; yet of the thousands of foreigners who spend summers and now winters there, few realize that its people have also an extraordinarily striking stamp of character. "Jürg Jenatsch," by Conrad Meyer, was perhaps the first really great novel to depict the Engadine folk. Herr Heer's superb "König der Bernina" is also valuable; first, because of its merit as a historical romance; secondly, as an impressive delineation of the life of the people; and, finally, as a description of the varying appearance in every month of the year of the marvelous valleys, mountains, lakes, and glaciers about Pontresina and St. Moritz.

Law and Loyalty: With Other Charges and Sermons Preached at the Consecrations of Bishops. By Henry C. Potter, Bishop of New York. Edward S. Gorham, New York. 5½×8½ in. 307 pages. $1.50, net.

This series of discourses by the Bishop of New York on the duties and functions of the clergy in his communion are of course chiefly interesting to Episcopalians. Bishop Potter does not succeed in making clear how the "freest and frankest criticisms" of the offices of his Church—criticisms which he welcomes—are consistent with the duty he lays down in these words: "A man who is under the obligation of a priest's ordination vow has parted with his individual discretion." In his sermon on the occasion of the consecration of the Bishop of Nebraska he makes a distinction which comes with especial force from a prelate of his standing: the men whom Christ chose, he says, "were bidden to do the mightiest works the world had ever seen . . ." and as they preached, wrought and healed, "it was not their powers—canonical, ecclesiastical, episcopal—that made them strong, but their power." And he warns his brethren against mistaking "that which is the voice of authority for that which is the far mightier constraint of example, of wisdom, of love." We believe

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that "individual discretion" is freed, not imprisoned, much less destroyed, by such constraint as that. That this is true these addresses themselves are no insignificant indication. In them the emphasis is strongly upon what is vital, rather than what is formal, in the system and order of the Episcopal Church.

Lord's Prayer for Children (The). By Martha K. Lawson. The Fleming H. Revell Co., New York. 5×8 in. 87 pages. 50c., net.

Each petition in the Lord's Prayer is illustrated by a story, rather insipid, a song set to music, and a picture. The concluding chapter of hints is brief, sound, and moderately suggestive.

Marion Harland's Complete Cook Book: A Practical and Exhaustive Manual of Cookery and Housekeeping. By Marion Harland. Illustrated. The Bobbs-Merrill Co., Indianapolis. 5¾×8½ in. 780 pages.

A large, well-arranged, and fully illustrated volume on a subject of universal and continuous interest. Mrs. Terhune's pseudonym is a guarantee of high excellence.

Mitosis in Pellia. By Charles J. Chamberlain. (Reprint from the University of Chicago Decennial Publications. First Series, Vol. X.) The University of Chicago Press, Chicago. 8×11 in. 25 pages. 25c.

New German Grammar (A). By Marion D. Learned, Ph.D. (Twentieth Century Text-Books.) D. Appleton & Co., New York. 5×8 in. 407 pages.

Notes and Reminiscences of a Staff Officer. By Lieut.-Col. Basil Jackson. Edited by R. C. Seaton, M.A. E. P. Dutton & Co., New York. 5¼×8 in. 218 pages. $2.50, net.

The Waterloo campaign will always be one of the most absorbing and interesting moments of history. Many very notable contributions have been made to its narration. Among them the present volume will have deserved place, first, because it is a first-hand account, and, secondly, because of the simplicity and directness of its style. Colonel Jackson was a staff officer in the Waterloo campaign, and was afterward at St. Helena during Napoleon's captivity. In 1889, at the age of ninety-four, Colonel Jackson died, leaving only three surviving heroes of Waterloo—namely, the Earl of Albemarle, General Whichcote, and Colonel Hewitt. The narration, as given to us in this volume, may be criticised as not being in line with some other accounts, but it certainly makes a strong impression as the evidently faithful report of an eye-witness.

Philippine Islands, 1493-1803 (The): Translated from the Originals and Annotated by Emma Helen Blair and James Alexander Robertson, with Historical Introduction and Additional Notes by Edward Gaylord Bourne. Illustrated. Vol. V.—1582-1583. The Arthur H. Clark Co., Cleveland, Ohio. 6¼×9½ in. 320 pages.

Phylogeny of Angiosperms (The). By John M. Coulter. (Reprint from the University of Chicago Decennial Publications. First Series, Vol. X.) The University of Chicago Press, Chicago. 8×11 in. 6 pages. 25c.

Saint of the Dragon's Dale (The). By William Stearns Davis. The Macmillan Co., New York. 4×6¾ in. 129 pages. 50c.

In this little book we have a tale of Eisenach, the Thuringian Forest, and the Wartburg as they must have looked in very early days. The story is fantastic, but attractively fantastic. The book's size, its good paper, clear print, and appropriate cover, will prejudice the reader in favor of the volume as a pocket companion during an hour's journey.

Studies in Fat Necrosis. By H. Gideon Wells. (Reprint from the University of Chicago Decennial Publications. First Series, Vol. X.) The University of Chicago Press, Chicago. 8×11 in. 27 pages. 25c.

Studies in History, Economics, and Public Law. Vol. XVI. The Centralization of Administration in Ohio. By Samuel P. Orth, Ph.D. The Columbia University Press (The Macmillan Co.), New York. 6×10 in. 177 pages. $1.50.

Studies in History, Economics, and Public Law. Vol. XVII. Principles of Justice in Taxation. By Stephen F. Weston, Ph.D. The Columbia University Press (The Macmillan Co.), New York. 6¼×9½ in. 299 pages. $2.

Temptation of Jesus (The): A Study of Our Lord's Trial in the Wilderness. By A. Morris Stewart, M.A. The Fleming H. Revell Co., New York. 5¾×8½ in. 230 pages. $1.25.

Lessons drawn from the temptations in the wilderness after the baptism by John. Although the author says that "critical questions and purely theological discussion have been avoided," he enters them enough to suggest, for instance, that Jesus was transported bodily to the pinnacle of the Temple. He seems to have ignored the probability, to say the least, that Jesus, who is the only one who could have related the story of the temptation to the disciples, spoke in this case, as was his wont, in a parable.

Under Our Flag. By Alice M. Guernsey. The Fleming H. Revell Co., New York. 5×8 in. 192 pages. 50c., net.

A collection of facts and anecdotes illustrating conditions affecting home missionary work.

Woman's Library (The). Vols. I. and II. Illustrated. E. P. Dutton & Co., New York. 5×7½ in. $1.50 per volume.

From the articles which constitute these volumes one may ascertain how to become a London milliner, learn the steps which take one into sanitary inspecting and the secrets of the dressmaker's art, and consider the stage and medicine. The most illuminating portion is Janet Hogarth's chapter on the "Higher Education of Women," which treats that rather over-treated theme with freshness, insight, and good judgment. Would-be actresses who read Mrs. Kendal's article on "Theatrical Life" will have to reverse the ministerial motto, "Not as I do, but as I say," for this successful player holds out scant prospect of place or success. We are inclined to think somewhat misleading her statement that "there are three thousand actresses in London alone always out of work half the year at least." The profession is one of shifting engagements and constant changes, and from week to week the three thousand would not be the same people. All the writers deal with conditions in England, and give an English point of view. Perhaps the more practical volume is that taking up needlework. The article on embroidery is especially good, and the cuts and illustrations are so clear that even one unskilled with the needle could pick up a fancy stitch or two through their aid.

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Correspondence

Bishop Brent on Religious Conditions in the Philippines

[Concerning the religious conditions in the Philippines statements have appeared from time to time in the papers that the American Commissioners and other officials at Manila (1) did not greatly welcome Protestant missionary work; (2) were absenting themselves from Protestant church worship, perhaps for policy's sake towards the Roman Catholics; and (3) had interfered with the freedom of a school-teacher in outside religious work. In response to our request Bishop Brent thus informs us concerning these matters.—THE EDITORS.]

To the Editors of The Outlook:

I have arrived at the following conclusions regarding the subject of the attitude of Government officials to mission work in these islands:

1. The Governor and his associates on the Commission make every effort to be impartial and just in all their dealings with religious bodies of whatever sort. Two illustrations will suffice: There was a dispute in Benguet as to the title of some land which we were using for church-building purposes. The opposition of the local governor notwithstanding, the Commission dealt with the matter in no cold, judicial way, but with a measure of considerateness that does not always characterize the action of such bodies. It was under no compulsion to allow us to continue our use of the property, and we would have had no grounds for complaint had the decision of the local authority remained unmolested; for we could have had recourse to the courts, which, perhaps, would have been the natural way of settling the dispute. The Commission's action indicates a desire to foster any work that has the welfare of the people in view. I have every reason to believe that the Commissioners are glad to see American missionaries come to the Philippines, and that they stand ready to give that measure of aid which is possible under the American Constitution, which admits of no State religion and allows of no special consideration for any given religious body.

The other instance referred to above is more pointed. The Methodists applied to the Commission for a lease of part of the San Lazaro estate, in the administration of which delicate questions are involved. The Commissioners did not grant all that was asked of them, but I believe they went to the limit of their authority. Here again they were in no wise bound to give heed to the application, and had the Commissioners been afraid of exciting Roman Catholic criticism they would have excused themselves from complying with the request; for the San Lazaro estate has such antecedents as to make the existence of a Protestant mission upon it sufficient to rouse the former owners from their graves, to say nothing of its effect on the living. I have no doubt at all that the Commission has at times been overcautious in handling questions in which Roman Catholic matters were involved. It would be surprising if it had not. But, on the whole, it has threaded its way along a difficult and intricate path with fairness and commendable wisdom. The very fact that there are many from the Roman Catholic Church on the one hand, and from Protestant churches on the other, ready to shower criticism on the Commissioners on the common charge of partisanship, is something of an indication that impartiality is their law; they are in a position which Scripture makes an enviable one—by inference, at any rate; that is to say, no man speaks well of them in this respect! There is a story to the effect that one day Archbishop Alcocer charged the Governor with being unfair. The Governor turned to his secretary and asked for the letter in which he (the Governor) was attacked for his action in the matter. The secretary is said to have replied: "Which letter, sir, the Roman Catholic or the Protestant?"

2. As to the attitude of Government officials. As I view the question, we are warranted in discussing their religious or ecclesiastical behavior only from one standpoint. The fact—and a deplorable fact it is—is that the majority of Government officials, great and small, are not regular church-goers. The question, how-

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ever, is not whether or not they go to church, but whether they absent themselves from public worship for policy's sake—that they may favor the Roman Catholic cause. I can secure no evidence that this is the case. The temptation is to impute evil motives; but I do not think we have any more right to guess at motives as to why men stay away from church than we would have to guess at those which lead them to church. When I came to Manila, I heard it stated in different quarters that Commissioners held aloof from religion so as not to offend the Roman Catholics. At first I was inclined to believe it. As careful an investigation as a man can make in such a matter leads me to the conclusion that the complaint had no foundation either then or now. So contemptible a thing would it be for a man to suppress his convictions and his duty to God for the sake of the applause of the majority, or to gain some petty advantage in temporal government, that any one guilty of it, *ipso facto*, would be disqualified for holding the reins of authority.

Probably the majority of the men under discussion came from the United States as non-church-goers, and they are seen at public worship here somewhat more often than when at home—at any rate, not less. Others, of course, have fallen into the listlessness of Oriental life. But the point is this, they are not absentees because of timidity or on account of (what viewed from the precarious standpoint of expediency alone would be a foolish and short-sighted) policy. Beyond this I do not care to discuss the matter. In my own church not a Sunday passes without the presence of Government officials, from the Governor down; a number are not regular, but they recognize that they owe some duty to religion by coming even occasionally. Many of our warmest supporters are of the families of men high in office, and this has always been so from the inception of our work, long before I arrived on the scene. Naturally, I wish that more of our public men, men of mind, character, and influence, were prominent also in church matters; but I would deprecate their becoming so because it was politic, respectful, useful for temporal ends, almost as much as I would resent their abstention on similar grounds. We do not want officials at church because they are officials, but because they are men; and the more excellent way is to hush our complaints and go after and win them as men.

The real drawback to mission work here is the same that exists elsewhere—the indifference and wickedness of nominal Christians. If we are to criticise those who happen to hold office for being non-religious or irreligious, it should not be *qua* officials, but as belonging to that class, which is large in Manila, who are so absorbed in the affairs of this world that they give no thought to the deep things of God. Only that measure of censure is due to officials which attaches to any other non-religious persons. They should be religious because they are men, not because they hold government positions.

3. I am conversant with the case you quote, in which the freedom of a schoolteacher was tampered with. Shortly after he arrived here he was asked to speak at a Sunday evening meeting of the Young Men's Christian Association. He did so, and no comment was provoked. Months later the Evangelical Union invited him to give an address on "our work." He assented. Mr. Moses, the then Commissioner of Education, led him to understand, through the Superintendent of Education, that he would displease the authorities if he did not cancel his engagement. Such action was unjustifiable, and the teacher would have been warranted in ignoring this interference with his religious liberty; but it was the action of an individual Commissioner and not of the Commission, who, as I understand the case, knew nothing about it. There was no formal prohibition issued; though, as I view the matter, there was no sufficient warrant for *any* interference. It would have been quite within the bounds of propriety for the Commissioner to have conferred with the teacher, whose position happened to be conspicuous, as to the wisdom of making a public address on religious matters new to the native mind, at a moment when the Filipino was viewing the schools with suspicious eye, and was encouraged to believe that the educational work bore something of the character of a Protestant propaganda—a colossal lie, of course. But he seems to have overstepped the mark in the course he

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actually took; while in no wise wishing to defend what he did, I am more inclined to attribute it to an isolated error in judgment than to fixed policy. If teachers are forbidden to attempt proselyting from one church to another, it is something with which we are familiar in all our public schools in America.

Manila, Philippine Islands. C. H. BRENT.

What is Speculation?

To the Editors of The Outlook:

The question "What is speculation?" asked by "Clericus" in The Outlook not long ago, has been asked by many ministers with money to invest. Perhaps the conclusions reached by one such may be of interest. Every investment is subject to fluctuation in value. It is essential to business stability that these fluctuations should not be too great. The speculator in the world of finance limits these fluctuations. When values tend to fall, through temporary conditions, to too low a point, the speculator, foreseeing the future rise when conditions have changed, buys, and, by buying, checks the decline. When values tend to rise beyond a point of safety, he sells freely and checks the rise. He is in the open market what the governor is to the engine. He does a real service to business. If any one doubts this, let him try to imagine what would happen if there were no speculators. Speculation is hazardous; it is not immoral.

The essence of gambling does not lie in taking risks. Gambling is risking values on results from which the elements of foresight and reason are entirely eliminated. Dice, some games of cards, roulette, come under this head. The harm in gambling lies in the tendency to eliminate foresight, reason, and work from the attainment of valuable results. As chance lessens, gambling ceases. In business, chance—*i. e.*, unforeseen and unforeseeable factors—can never be wholly eliminated. "Nothing is certain but the unforeseen."

The immoral speculator is the man who, without knowledge, foresight, or reason, bets on the turn of the market. He relies wholly on chance, and is, in business, more of a fool than a knave.

The question of the morality of manipulation of markets is not under discussion in this letter. Manipulators are usually speculators, but all speculators are not manipulators, though to be successful they must reckon with manipulation as a factor in producing results.

Buying with a prospect of a rise and selling in the possibility of a decline is not immoral.

The question of amount of margin is one of business prudence and not of morality. ANOTHER CLERICUS.

Charity Knows No Distinction of Color

To the Editors of The Outlook:

Charleston, South Carolina, excites some interest as being historic and clinging to antiquated customs, but few outsiders are aware of the remarkable charitable work carried on in the old city. The Ladies' Benevolent Society dates from 1814, and is said to be the first woman's society in America. The Associated Charities, Woman's Exchange, mission societies, and free kindergartens do splendid work—but the work for which this appeal is made is done through the personal efforts of two men, one white, the other black, each among his own people, on the same general lines. The Rev. A. E. Cornish is the city missionary, and in addition to his arduous duties he has instituted and carries on successfully the "Farm Idea" work, to give employment to men temporarily out of work, to give a home to destitute women, with or without children, and to adopt children and train and educate them. The Rev. D. J. Jenkins, colored, is the President and founder of the Orphan Aid Society, in connection with which he has a large farm, where many destitute youths and children are trained and educated.

Any amount of information could be given in regard to these efforts to help people to help themselves. Neither the St. Stephen's Farm nor the Jenkins Farm, nor any charitable organization in Charleston, has any endowment. The support given is through the churches and private subscriptions in the city, except in the case of the Jenkins Orphanage, which receives generous help from Northern friends. Mr. Cornish has recently issued an appeal to his friends for $6,000 to carry on his plans for making his work self-supporting. The Rev. Mr. Jenkins is sometimes obliged to send an appeal

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from door to door to meet some pressing need. Any contributions will be equally divided between the two farms.

MRS. CELIA P. MCGOWAN.

18 Lawrence Street, Charleston, South Carolina.

The English Education Act of 1902

To the Editors of The Outlook:

The importance of the fact that there should be no needless ground for misunderstanding between the peoples of two great nations, speaking the same language and having so many things in common, leads me to offer a few remarks on the English Education Act lately discussed in your columns. The article by the Rev. C. Silvester Horne, in your issue of July 11, leaves, I think, a misleading impression on the reader, which is not wholly removed by your correspondent in your number for July 25.

It is a misapprehension to suppose that "the children of the Board Schools are to be transferred largely to schools under the control of an ecclesiastical organization." In a recent article in the English publication "Church Bells" Lord Nelson distinctly says, "Board Schools are all preserved under another name, 'the non-provided schools,' with the Cowper-Temple clause, and direct control by the ratepayer is secured both over the secular and religious education."

It is the Parish Schools that the trouble is about. The direct control of the religious education of these has heretofore been in the hands of the parson. And in so large a body of men as the English clergy it is more than possible that some may be found the soundness of whose judgment and whose sense of fair play as between man and man may not be always above reproach. In these cases circumstances may arise somewhat similar to what Mr. Horne rather hysterically describes. But, so far from the new act aggravating this, it actually provides a remedy by associating with the parson three other managers, "so that all single administration of the school is put an end to." And the whole is conducted under the provision of a carefully prepared conscience clause.

And it has been pointed out time and again that the alleged grievance that "the act will make Nonconformists pay rates towards the cost of religious instruction to which they conscientiously object" has no foundation in fact. The truth is that the annual value of the school buildings, which Churchmen still have to provide—estimated at some £700,000, or three and a half million dollars—will very considerably exceed the total cost of the distinctive religious teaching. This, of course, is over and above their full share in all rates and taxes. This alone shows that the act goes very far from doing full justice to Churchmen, but it is a great improvement on the act of 1870, and makes possible the preservation of the parish schools, which it was hoped by some that act would have destroyed.

Let me add a few calm words from a recent speech of the Archbishop of Canterbury: "Having alluded to the loss of the late Dr. Temple, who had left behind him a high trust, that of carrying on for the country the work of religious education, the Archbishop said that the Education Act of 1902 was not all that Churchmen desired, or all that Nonconformists desired, but they and we had alike a solemn duty laid upon them as citizens, *i. e.*, to give effect to what had been the declaration of Parliament as to the manner in which the educational work of the country should be carried forward alike in elementary and secondary schools. He ventured to hope that the hard words uttered last year, on one side or the other, would now be buried in oblivion, and that they would be able to set themselves together to do the work, whether or not the material put in their hands was exactly fashioned as they would like, for the glory of God and the good of the English people." In this object at least all can agree.

J. MACLEAN BALLARD.

Toronto, Canada, July 27, 1903.

The Servant-Girl Question

To the Editors of The Outlook:

Why, in this age of special training for every industry, when arts and crafts are being so enthusiastically revived, should there not be an energetic revival of the domestic arts of cooking and cleaning? Found schools where every branch of housewifery may be taught and learned with the utmost thoroughness, and supersede the stray cooking lessons of the high school and the Saturday sewing class by a course so well arranged that by sixteen

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a clever girl may be ready to take a position (on trial) as general housemaid. After a year and a half of service let her come back for advanced work in cookery, fine washing and ironing, physiology and hygiene, and, when all the requirements have been complied with, give her a diploma. Of course, if her behavior in service has not been satisfactory, probation must be longer. The school would keep in touch with its alumnæ and foster an *esprit de corps* like other institutions. The wage for the graduate would naturally be higher than for the probationer or the ordinary maid, but it would be justified by her greater skill and economy, and probably not far exceed the present sum.

A pretty, serviceable uniform might become as honorable a badge of skilled service as a nurse's white cap and apron, and bring as great comfort into our households.

This experiment has been tried in London with great success. How far the details correspond with the plan outlined above I do not know. Even one good school in this country would do much to advance the standard. Just as the first woman who went to college opened the door to thousands of others, so the first women trained to housework will draw others after them. Certain it is that a warm welcome is waiting, in every home in the land, for the well-trained, economical, responsible servant-girl; nor will she ever have cause to complain, like her sisters in other occupations, of lack of time, money, respect, home surroundings, or, bitterer still, the fierce competition that crowds them into dishonor or starvation.

EMILIE CAM DE PHILO.

A Health Farm

To the Editors of The Outlook:

The establishment of the Denver Association Health Farm marks the latest development in Young Men's Christian Association work. The aim is to provide in this rare climate of bright sunshine and pure air a cheerful environment, sanitary home, nutritious food, and pleasant occupation for men who need building up physically, and to give an opportunity in this connection for young men of meager financial ability to get the benefit of Colorado's favorable climate. The present equipment includes a brick house for office, superintendent's residence, parlor, dining-room, kitchens, apple cellar, stable, and a group of cottages, each one of which is occupied by a farm resident. These cottages are well floored, and have a three-foot wainscoting with canvas sides and roof.

Residents are received on a basis of twenty-five dollars a month and credit given for work done by the resident. Employment is not guaranteed, but, when the physical condition of an applicant permits, will be provided as far as possible. Some employment can be secured on adjacent nursery and vegetable farms.

Mr. Richard C. Morse, General Secretary of the International Committee of the Young Men's Christian Association, describes the Association Health Farm as a "manifestation of that Christian hospitality to young men for which our Associations stand," and further very cordially characterizes the enterprise as a generous Christian and international undertaking which should receive enthusiastic support from the whole brotherhood of Associations.

W. M. DANNER.

Denver, Colorado.

Honor to Oberlin

To the Editors of The Outlook:

In the number of The Outlook of August 1, in an article on "Education of Women," the author states that up to 1840 no college was open to women. In that she is mistaken. Oberlin College was open for women from its foundation, 1834. One woman graduated there in 1838 and six in 1839. Oberlin was the first college in the world to admit women. Kindly make the correction.

ADDISON W. FISHER.

Warsaw, New York.

A Correction

To the Editors of The Outlook:

"College News" is not published, as was stated (June 26), by the Wellesley Inn Corporation, but for the past year has been edited and issued by the students of the college, through the Board of the "Wellesley Magazine," which bought it last September from that corporation.

E. D. C.

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